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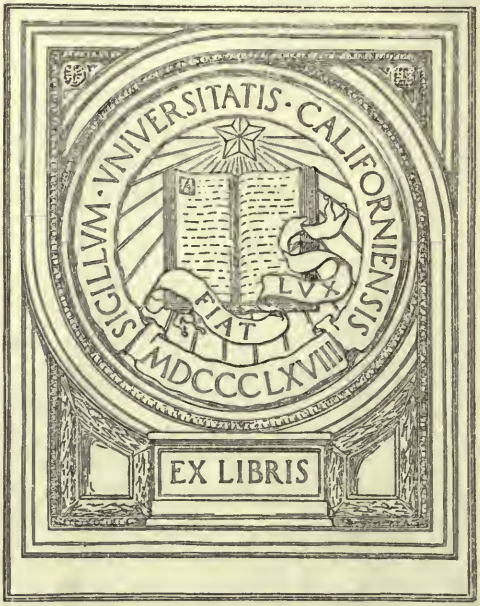

A

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A

NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

RAMSAY (ANDREW MICHAEL), frequently ſtyled the chevalier Ramſay, a polite writer, was a Scotſman of an ancient family; and was born at Ayre in that kingdom, June 9, 1686. He received the firſt part of his education at Ayre, and was then removed to Edinburgh; where, diſtinguiſhing himſelf by good parts and uncommon proficiency, he was ſent for to St. Andrew's, in order to attend a ſon of the earl of Weems in that univerſity. After this, he travelled to Holland, and went to Leyden: where falling into the acquaintance of Poiret, a celebrated myſtic divine, he became tinctured with his doctrines; and reſolved for farther ſatisfaction to conſult Fenelon, the famed archbiſhop of Cambray, who had long imbibed the fundamental principles of that theology. Before he left Scotland, he had conceived a diſguſt to the religion in which he was bred; and in that ill humour, caſting his eye upon other Chriſtian churches, and ſeeing none to his liking, he became diſpleaſed with all, and gave into Deiſm. During his abode in Holland, he grew more confirmed in that way of thinking; yet without coming to any fixed determination. In this unſettled ſtate of mind, he arrived at Cambray in 1710, and was received with great kindneſs by the archbiſhop, who took him into his family, heard with patience and attention the hiſtory of his religious principles, entered heartily with him into a diſcuſſion of them, and, to be ſhort, in ſix months time made him as good a Catholic as himſelf.

The ſubſequent courſe of his life received its direction from his friendſhip and connections with this prelate. Fenelon had been preceptor to the duke of Burgundy, heir-apparent, after the death of his father the dauphin, to the crown of France; yet neither of them came to the poſſeſſion of it,

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being ſurvived by Lewis XIV. who was ſucceeded by his great grandſon, ſon to the duke of Burgundy, and now Lewis XV Ramſay, having been firſt governor to the duke de Charteau-Thiery and the prince de Turenne, was made knight of the order of St. Lazarus; and afterwards ſent for to Rome by the chevalier de St. George, ſtyled there James III. king of Great Britain, to take the charge of educating his children. He went accordingly to that court in 1724; but the intrigues and diſſentions, which he found on his arrival there, gave him ſo much uneaſineſs, that, with the Pretender's leave, he preſently returned to Paris. Then he croſſed the water to his own country, and was kindly received by the duke of Argyle and Greenwich; in whoſe family he reſided ſome years, and employed his leiſure there in writing ſeveral ingenious pieces. We are told that in the mean time he had the degree of doctor of law conferred on him at Oxford; that he was admitted for this purpoſe of St. Mary Hall in April, 1730; and that he was preſented to his degree by Dr. King, the principal of that houſe. After his return to France, he reſided ſome time at Pontoiſe, a ſeat of the prince de Turenne, duke de Bouillon; with whom he continued in the poſt of intendant till his death. This happened on the 6th of May, 1743, at St. Germain-en-Laie, where his body was interred; but his heart was depoſited in the nunnery of St. Sacrament at Paris.

His works are, 1. "Diſcours ſur le Poëme Epique;" prefixed to the later editions of Telemachus. 2. "La Vie de Mr. Fenelon." 3. "Eſſai ſur le Gouvernment Civil." 4. Le Pſychometre, ou Reflexions ſur les différens characteres de l'eſprit, par un Milord Anglois." Theſe are remarks upon lord Shafteſbury's Characteriſtics. 5. "Les Voyages de Cyrus," in French; and, in Engliſh, "The Travels of Cyrus." This is his Chef d'Oeuvre, and hath gone through ſeveral editions in both languages. 6. "L'Hiſtoire de M. de Turenne, in French and Engliſh." 7. "Several ſmall pieces of poetry, in Engliſh." 8. "Two Letters in French, to M. Racine the ſon, upon the true ſentiments of Mr. Pope, in his Eſſay on Man." Theſe were printed after his deceaſe, in "Les Oeuvres de M. Racine le fils," tom. II. 1747. In the former of theſe, he calls Locke *génie ſuperficiel*, "a ſuperficial genius," and has ſhewn by this, that, whatever ingenuity and polite literature he might poſſeſs (and he poſſeſſed a very conſiderable portion of both), he was not qualified in any degree to judge of philoſophers. Two poſthumous works of his were alſo printed at Glaſgow. 9. "A plan of education:" and, 10. "Philoſophical Principles of natural and revealed Religion,

Religion, explained and unfolded in a geometrical Order, 1749," in 2 vols 4to.

RAMSAY (CHARLES LEWIS), a Scotch gentleman. He was author of a tract on ſhort-hand, which he wrote in Latin, and dedicated to Louis XIV. It was tranſlated into French, and publiſhed at Paris in 1681.

RAMSAY (ALLEN). He was born at Peebles, 1696; and ſerved his apprenticeſhip to a barber in Edinburgh. In his early youth he addicted himſelf to reading during his leiſure-hours; and wrote ſeveral poems which were juſtly eſteemed by gentlemen of taſte and education. But his capital work was the "Gentle Shepherd," firſt acted at Edinburgh, 1719. This is, perhaps, the moſt beautiful paſtoral comedy that ever was acted on any ſtage in the univerſe. It is a perfect imitation of the manners of the people of Scotland; and it is no diſhonour to the ingenious author to mention, that, previous to its firſt publication, it was peruſed by Sir Gilbert Elliot, Sir William Bennet, Duncan Forbes, eſq. and other learned gentlemen. A ſubſcription was ſet on foot for the author; and he opened a bookſeller's ſhop in Edinburgh, which was much frequented. In his advanced years he retired to live privately, and died, 1763, aged 67. His poems have been printed in 2 vols. 12mo.; and his ſongs in 4 vols. and in one vol.

RAMUS (PETER), a moſt famous profeſſor of France, was born in 1515, in a village of Vermandois in Picardy. His family was good, but had ſuffered great hardſhips and injuries from the wars. His grandfather, having loſt all his poſſeſſions, was obliged to turn collier for a livelihood. His father followed huſbandry; and himſelf was not happier than his father and grandfather, his life being, ſays Bayle, the ſport of fortune, or one continued viciſſitude of good and ill fortune. He was ſcarcely out of the cradle, when he was twice attacked with the plague. At eight years of age, a thirſt after learning prompted him to go to Paris; but poverty forced him to leave that city. He returned to it as ſoon as he could; but, being unable to ſupport himſelf, he left it a ſecond time: yet his paſſion for ſtudy was ſo violent, that, notwithſtanding his ill fortune in two journeys, he ventured upon a third. He was maintained there ſome months by one of his uncles; after which he was obliged to be a ſervant in the college of Navarre. He ſpent the day in waiting upon his maſters, and the greateſt part of the night in ſtudy. What is related in the firſt Scaligerana, of his living to nineteen without learning to read, and of his being very dull and ſtupid, is not credible.

After having finiſhed claſſical learning and rhetoric, he went through a courſe of philoſophy, which took him up three years and a half in the ſchools. The theſis, which he made for his maſter of arts degree, offended all the world: for he maintained in it, that "all which Ariſtotle had advanced was falſe;" and he anſwered extremely well the objections of the profeſſors. This ſucceſs inclined him to examine the doctrine of Ariſtotle more cloſely, and to combat it vigorouſly: but he confined himſelf principally to his Logic. The two firſt books he publiſhed, the one intituled "Inſtitutiones Dialecticæ," the other, "Ariſtotelicæ Animadverſiones," occaſioned great diſturbances in the univerſity of Paris. The profeſſors there, who were adorers of Ariſtotle, ought to have refuted Ramus's books by writings and lectures; but, inſtead of confining themſelves within the juſt bounds of academical wars, they proſecuted this anti-peripatetic before the civil magiſtrate, as a man who was going to ſap the foundations of religion. They raiſed ſuch clamours, that the cauſe was carried before the parliament of Paris: but, the moment they perceived it would be examined equitably, and according to the uſual forms, they by their intrigues took it from that tribunal, and brought it before the king's council; and Francis I. was obliged to interfere in it. The king ordered, that Ramus, and Antony Govea who was his principal adverſary, ſhould chuſe two judges each, to pronounce on the controverſy, after they ſhould have ended their diſputation; while he himſelf appointed a deputy. Ramus, in obedience to the king's orders, appeared before the five judges, though three of them were his declared enemies. The diſpute laſted two days; and Govea had all the advantages he could deſire, Ramus's books being prohibited in all parts of the kingdom, and their author ſentenced not to teach philoſophy any longer. His enemies diſcovered a moſt ſurpriſing joy on that account: they made a greater noiſe, in proportion, than the proudeſt princes for the taking of a conſiderable city, or the winning of a very important victory. The ſentence of the three judges was publiſhed in Latin and French in all the ſtreets of Paris, and in all parts of Europe, whither it could be ſent. Plays were acted with great pomp, in which Ramus was mocked and abuſed a thouſand ways, in the midſt of the applauſes and acclamations of the Ariſtotelians. This happened in 1543.

The year after, the plague made great havoc in Paris, and forced moſt of the ſtudents in the College of Prele to quit it; but Ramus, being prevailed upon to teach in it, ſoon drew together a great number of auditors. The Sorbonne attempted to drive him from that college, but to no purpoſe; for he held the

the headſhip of that houſe by arret of parliament. Through the patronage and protection of the cardinal of Lorrain, he obtained, in 1547, from Henry II. the liberty of ſpeaking and writing, and the royal profeſſorſhip of philoſophy and eloquence in 1551. The parliament of Paris had, before this, maintained him in the liberty of joining philoſophical lectures to thoſe of eloquence; and this arret or decree had put an end to ſeveral proſecutions, which Ramus and his pupils had ſuffered: for they had been proſecuted ſeveral ways, both before the univerſity-judges and the civil magiſtrates. As ſoon as he was made regius profeſſor, he was fired with a new zeal for improving the ſciences; and was extremely laborious and active on this occaſion, notwithſtanding the hatred of his enemies, who were never at reſt. He bore at that time a part in a very ſingular affair, which deſerves to be mentioned. About 1550, the royal profeſſors corrected, among other abuſes, that which had crept into the pronunciation of the Latin tongue. Some of the clergy followed this regulation; but the Sorbonniſts were much offended at it as an innovation, and defended the old pronunciation with great zeal. Things at length were carried ſo far, that a miniſter, who had a good living, was very ill-treated by them; and cauſed to be ejected from his benefice for having pronounced *Quiſquis*, *Quamquam*, according to the new way, inſtead of *Kiſkis*, *Kankam*, according to the old. The miniſter applied to the parliament; and the royal profeſſors with Ramus among them, fearing he would fall a victim to the credit and authority of the faculty of divines, for preſuming to pronounce the Latin tongue according to their regulations, thought it incumbent on them to aſſiſt him. Accordingly, they went to the court of juſtice; and repreſented in ſuch ſtrong terms the indignity of the proſecution, that the perſon accuſed was cleared, and every body had the liberty of pronouncing as they pleaſed.

Ramus was bred up in the Catholic religion, but afterwards deſerted it. He began to diſcover his new principles, by removing the images from the chapel of his college of Prele. This was in 1552; when ſuch a proſecution was raiſed againſt him by the Religioniſts, as well as Ariſtotelians, that he was not only driven out of his profeſſorſhip, but obliged to conceal himſelf. For that purpoſe, he went with the king's leave to Fontainbleau; where, by the help of books in the king's library, he purſued geometrical and aſtronomical ſtudies. As ſoon as his enemies knew where he was, he found himſelf no where ſafe: ſo that he was forced to go and conceal himſelf in ſeveral other places. During this interval, his excellent and curious collection of books in the college of Prele was plundered; but, after a peace was concluded in

1563, between Charles IX. and the Proteſtants, he again took poſſeſſion of his employment, maintained himſelf in it with vigour, and was particularly zealous in promoting the ſtudy of the mathematics. This laſted till the ſecond civil war in 1567, when he was forced to leave Paris, and ſhelter himſelf among the Huguenots, in whoſe army he was at the battle of St. Denys. Peace having been concluded ſome months after, he was reſtored to his profeſſorſhip; but, foreſeeing that the war would ſoon break out again, he did not care to venture himſelf in a freſh ſtorm, and therefore obtained the king's leave to viſit the univerſities of Germany. He accordingly undertook this journey in 1568, and received very great honours wherever he came. He returned to France, after the third war in 1571; and loſt his life miſerably, in the maſſacre of St. Bartholomew's day, 1572. It is ſaid, that he was concealed in a cellar during the tumult; but dragged thence at the inſtigation of ſome peripatetic doctors who hated him. He gave a good quantity of money to the aſſaſſins, in order to procure his eſcape, but in vain: for, after wounding him in many places, they threw him out of a window; and, his bowels guſhing out in the fall, ſome Ariſtotelian ſcholars, encouraged by their maſters, ſpread them about the ſtreets; then dragged his body in a moſt ignominious manner, and threw it into the Seine.

He was a great orator, a man of univerſal learning, and endowed with very fine qualities. He was free from avarice, ſober, temperate, and chaſte. His temperance was very exemplary. He contented himſelf with only boiled meat, and ate but little at dinner: he drank no wine for twenty years, and would never have drunk any, if the phyſicians had not preſcribed it. He lay upon ſtraw; uſed to riſe very early, and to ſtudy all day; and led a ſingle life with the utmoſt purity. He was zealous for the Proteſtant religion, but at the ſame time a little obſtinate, and given to contradiction. The Proteſtant miniſters did not love him much, for he made himſelf a kind of head of a party, to change the diſcipline of the Proteſtant churches; that is, he was for introducing a democratical government in the church; but his deſign was traverſed and defeated in a national ſynod. He publiſhed a great number of books; but mathematics were chiefly obliged to him. His writing was ſcarcely legible, and gave the printers prodigious trouble. His ſect flouriſhed pretty much for ſome time: it was not known in Spain and Italy, made little progreſs in France, but ſpread very much in Scotland and England, and ſtill more in Germany; as appears from many books, which ſeveral German Ariſtotelians publiſhed againſt the Ramiſts.

RANDOLPH

RANDOLPH (THOMAS), an Engliſh poet, was the ſon of a ſteward to Edward lord Zouch; and born in Northamptonſhire (Wood ſays, at Newnham near Daintry; Langbaine, at Houghton) in 1605. He was educated at Weſtminſter-ſchool, and thence elected, in 1623, as one of the king's ſcholars to Trinity college in Cambridge; of which he became fellow, and took a maſter of arts degree. He was accounted one of the moſt pregnant wits of his time, and greatly admired by all the poets and men of parts. He was diſtinguiſhed early for an uncommon force of genius; having, when he was not more than ten years old, written "The Hiſtory of the Incarnation of our Saviour," in verſe. Ben Jonſon was ſo exceedingly fond of him, that he adopted him as one of his ſons; on which account Randolph wrote a gratulatory poem to him, which is printed among his works. Like a true poet, Randolph had a thorough contempt for wealth, and has hearty a love of pleaſure; and this drew him into exceſſes, which made his life very ſhort. He died in 1634, when he had not completed his 30th year. His "Muſe's Looking-Glaſs," a comedy, is well known: he was the author of other dramatic performances, which with his poems were collected, and publiſhed in one volume, by his brother Robert Randolph; the fifth edition of which, with ſeveral additions, corrected and amended, was printed in 1664, 8vo. Robert was alſo a good poet, as appears from ſeveral copies of his verſes printed in various books. He was a ſtudent of Chriſt-Church in Oxford, where he took a bachelor of arts degree in 1627; and afterwards became vicar of Donnington in Lincolnſhire, where he died in 1671, aged about 60.

RANDOLPH (THOMAS), a Kentiſh gentleman, who was made ſtudent of Chriſt-Church, when Henry VIII. turned it into a cathedral; and principal of Broadgate-hall in 1549, being then a doctor of law. In the reign of queen Elizabeth, he was employed in ſeveral embaſſies to Scotland, France, and Ruſſia; and not only knighted, but preferred to ſome conſiderable places. He died in 1590, aged 60. We have of his, "An Account of his Embaſſage to the Emperor of Ruſſia, anno 1568;" which may be ſeen in the firſt volume of Hakluyt's "Voyages, Lond. 1598," and, "Inſtructions given to, and Notes to be obſerved by, certain perſons, for the ſearching of the ſea and border of the coaſt, from the River Pechora to the Eaſtward, anno 1588."

RANTZAN (JOSIAS), lord of Bredenbourgh, and commander in chief of the Daniſh army in the reign of Frederic I. and Chriſtian III. He was a great general and excellent ſtateſman. By his valour and ſagacity he ſecured the liberties of his country againſt all the efforts of the depoſed

tyrant Chriſtian II. He alſo deſerves a place in this volume, as having been the chief inſtrument in eſtabliſhing the Proteſtant religion in Denmark. He died in 1565.

RAPHAEL, an illuſtrious painter of Italy, was born at Urbin, on Good Friday, 1483. His father was an ordinary painter: his maſter, Pietro Perugino. Having a penetrating underſtanding, as well as a fine genius for painting, he ſoon perceived that the perfection of his art was not confined to Perugino's capacity; and therefore went to Siena, in order to advance himſelf. Here Pinturrichio got him to be employed in making the cartoons for the pictures of the library; but he had ſcarcely finiſhed one, before he was tempted to remove to Florence by the great noiſe which Leonardo da Vinci's and Michael Angelo's works made at that time. As ſoon as he had conſidered the manner of thoſe illuſtrious painters, he reſolved to alter his own, which he had learned of Perugino. His pains and care were incredible; and he ſucceeded accordingly. He formed his guſto after the ancient ſtatues and bas reliefs, which he deſigned a long time with extreme application; and, beſides this, he hired people in Greece and Italy to deſign for him all the antique pieces that could be found. Thus he raiſed himſelf preſently to the top of his profeſſion. By the general conſent of mankind, he is acknowledged to have been the prince of modern painters, and is oftentimes ſtyled "The Divine Raphael:" as if, for the inimitable graces of his pencil, and for the excellence of his genius, he had ſomething more than human in his compoſition. "He ſurpaſſed," ſays a connoiſſeur, "all modern painters, becauſe he poſſeſſed more of the excellent parts of painting than any other; and it is believed that he equalled the ancients, excepting that he deſigned not naked bodies with ſo much learning as Michael Angelo: but his guſto of deſign is purer, and much better. He painted not with ſo good, ſo full, and ſo graceful, a manner as Corregio; nor has he any thing of the contraſt of the lights and ſhadows, or ſo ſtrong and free a colouring, as Titian: but he had without compariſon a better diſpoſition in his pieces, than either Titian, Corregio, Michael Angelo, or all the reſt of the ſucceeding painters to our days. His choice of attitudes, of heads, of ornaments, the ſuitableneſs of his drapery, his manner of deſigning, his varieties, his contraſts, his expreſſions, were beautiful in perfection; but, above all, he poſſeſſed the graces in ſo advantageous a manner, that he has never ſince been equalled by any other."

Raphael was not only the beſt painter in the world, but perhaps the beſt architect alſo: he was at leaſt ſo admirable a one, that Leo X. charged him with the building of St. Peter's church

church at Rome. He was one of the handſomeſt and beſt-tempered men living: ſo that, with all theſe natural and acquired accompliſhments, it cannot be wondered, that he was not only beloved in the higheſt degree by the popes Julius II. and Leo X. at home, but admired and courted by all the princes and ſtates of Europe. He lived in the greateſt ſtate and ſplendor imaginable, moſt of the eminent maſters in his time being ambitious of working under him; and he never went out without a crowd of artiſts and others, who attended and followed him purely through reſpect. Cardinal Bibiano offered him his niece in marriage, and Raphael engaged himſelf; but, Leo X. having given him hopes of a cardinal's hat, he made no haſte to marry her. His paſſion for the fair ſex deſtroyed him in the flower of his age: for, one day, after he had abandoned himſelf to exceſſive venery, he was ſeized with a fever; and, concealing the true cauſe of his diſtemper from his phyſicians, he was ſuppoſed to be improperly treated, and ſo carried off. He died upon his birth-day in 1520. Carninal Bembo wrote his epitaph, which is to be ſeen upon his tomb in the church of the Rotunda at Rome, where he was buried. Here are two lines of it:

Ille hic eſt Raphael, timuit quo ſoſpite vinci
Rerum magna parens, et moriente mori.

Raphael had many ſcholars; but Julio Romano was his favourite, becauſe he did him moſt credit. Pouſſin uſed to ſay of Raphael, that "he was an angel compared with the modern painters, but an aſs in compariſon of the ancients:" but all ſuch ſayings are extravagant and abſurd.

RAPHELENGIUS (Francis), a Fleming, celebrated for his ſkill in the Oriental languages, ſtudied at Paris, whence he was driven by the Civil Wars into England, where he taught Greek in the Univerſity of Cambridge. He was for a conſiderable time corrector of the preſs to the famous Chriſtopher Plantin, whoſe daughter he married. He had a great hand in the famous Antwerp bible, publiſhed in the original Hebrew by Benedictus Arius Montanus, with an interlineary verſion. He made a great proficiency in the Arabic, and compoſed a dictionary in that language. In the latter part of his life he reſided at Leyden, where the Hebrew profeſſorſhip was conferred upon him by the curators of that Univerſity. The many notes and corrections which he ſupplied for the learned works of Plantin, to which he was too modeſt to affix his name, were ſufficient to have tranſmitted him with honour to poſterity. He died the 20th of July, 1597.

RAPIN (Nicolas), born at Poitou, and for a time the favourite of his ſovereign Henry III.; but being diſguſted with the furious bigotry of the leaguers was by them driven from Paris. Henry the Fourth reſtored him to his office of grand prevot; but his great age induced him to return to his native country, where he died in 1609. He was an accompliſhed and elegant poet; and his works conſiſting of epigrams, odes, and elegies, were publiſhed in 1610. He endeavoured to baniſh rhime from French verſe, and to conſtruct it on the models of Greek and Roman poetry, which, ſay the authors of the "Dictionnaire Hiſtorique, &c." is contrary to the genius of the French language. His epigrams are particularly eſteemed. He left this epigram on himſelf in alluſion to his office of grand prevot, as well as to his literary purſuits.

Tandem Rapinus hic quieſcit ille, qui
Nunquam quievit ut quies eſſet bonis;
Impune nunc graſſentur et fur et latro
Muſæ ad ſepulchrum Gallicæ et Latinæ gemant.

RAPIN (Renatus), a French jeſuit, famous for his ſkill in claſſical learning, was born at Tours in 1621, and entered into the ſociety at eighteen. He taught polite literature for nine years: he made it his particular ſtudy, and ſhewed by ſome Latin productions, that he was able to write on the fineſt ſubjects with great art and eloquence. He excelled in Latin poetry, and publiſhed various pieces in it: the principal of which was, "Hortorum libri quatuor;" a work, which has been much admired and applauded. It was firſt printed at Paris 1665, and afterwards re-printed with alterations and corrections by the author. An Engliſh verſion of it was made and publiſhed at London in 1673, 8vo, by John Evelyn, eſq. and again, in 1706, by Mr. James Gardiner of Jeſus-college in Cambridge. All his Latin poems, conſiſting of odes, epitaphs, ſacred eclogues, and theſe four books upon Gardens, were collected and publiſhed at Paris 1681, in 2 vols. 12mo. He applied himſelf afterwards to write in French, and ſucceeded very well in that language. He wrote in it ſeveral treatiſes upon polite literature, and upon pious ſubjects, which met with a good reception from the public. The treatiſes on polite literature, having been publiſhed at various times, were collected and publiſhed, 1684, in 2 vols. 4to, at Paris; and at Amſterdam, in 2 vols. 8vo. They were tranſlated into Engliſh by Baſil Kennet and others, and publiſhed in 1705, in 2 vols. 8vo, under the title of "The Critical Works of Monſ. Rapin." The firſt volume contains

contains a comparison between Demosthenes and Cicero for eloquence, Homer and Virgil for poetry, Thucydides and Livy for history, Plato and Aristotle for philosophy: the second, are reflections on eloquence, on Aristotle's poetry, on history, on philosophy. Rapin's general design in this work was, as he tells us himself, to restore a good taste among the ingenious, which had been somewhat corrupted by a spirit of profound erudition, that had reigned in the preceding age: and indeed he was not altogether unqualified for the attempt; for he is a writer, as Bayle observes, who seems to have had more good taste and delicacy than depth of erudition. He was not, however, wanting in learning; and, though many things are loosely said by him, and some that may deserve critical animadversion, yet this work abounds with excellent materials, and upon the whole is both useful and entertaining.

He died at Paris in 1687; and his elogium, written by father Bouhours, was published soon after. He is there represented, and there is reason to think deservedly, as possessed of the finest qualities that can adorn a man of probity and a good Christian. We find there, among other particulars, that zeal for the honour of his society made him undertake, above twenty years before, an History of Jansenism. He was a dangerous adversary of that party, and attacked them on their weakest side in a Latin work, published in 1658, under the title of, "Dissertatio de nova doctrina, seu Evangelium Jansenistarum." He had a great quarrel with father Vavassor, who wrote against his "Reflections on Aristotle's Poetics," yet pretended to be ignorant, as there was no name to them, that Rapin was the author. Rapin had said, in those Reflections, that "it is so unusual a thing for an author to write good epigrams, that any person may be satisfied with making a few in his whole life." Now, says Menage, who relates this anecdote, "as Vavassor had written two large books of epigrams, he was not pleased with Rapin for this saying; and this prompted him to write against that father: I had this," adds Menage, "from himself."

RAPIN DE THOYRAS (PAUL de), an eminent historiographer and Frenchman, was born at Castres in Languedoc in 1661. His family was originally from Savoy, and is supposed to have removed into France upon embracing the Protestant religion. Philibert de Rapin, his great grandfather, fell a martyr to his zeal for Protestantism; which exposed him so much to the indignation of the Roman catholics, and particularly to that of the parliament of Toulouse, that his head was struck off in 1568 by a sentence of theirs, at the very time that he came by the king's order to have the treaty

of

of peace regiſtered there. Father Daniel indeed paſſes over this fact in ſilence; and his reaſon is ſuppoſed to have been, that he might make the more odious the diſturbances raiſed by the Huguenots afterwards in the country about Toulouſe: whereas what they did was in revenge for Philibert's death, as appeared from the ſoldiers writing with coals, on the ruins of the houſes they had burned, "Vengeance for Rapin's death." James de Rapin, lord of Thoyras, was our author's father. He applied himſelf to the ſtudy of the law, and was an advocate in the chamber of the edict of Nantes above fifty years. Theſe chambers were courts of judicature erected in ſeveral towns of France, in behalf of the Huguenots; the judges whereof were half of the Reformed, and half of the Roman catholic, religion. Jane de Peliſſon, his wife, was daughter to a counſellor of the chamber of Caſtres, and ſiſter to George and Paul Peliſſon; which lady, after having been confined a good while to a convent, was at laſt ſent by the king's order to Geneva, where ſhe died in 1705.

Our Rapin was their youngeſt ſon. He was educated at firſt under a tutor in his father's houſe, afterwards ſent to Puylaurens, and thence to Saumur. In 1679, he returned to his father, with a deſign to apply himſelf cloſely to the law: but, before he had made any great progreſs, he was obliged, with other young gentlemen, to commence advocate, upon report of an edict ſoon after publiſhed, in which it was ordered, that no man ſhould have a doctor's degree without having ſtudied five years in ſome univerſity. The ſame year the chamber of the edict was ſuppreſſed, which obliged Rapin's family to remove to Toulouſe: and the ſtate of the Reformed growing every day worſe, with his father's leave he quitted the profeſſion of advocate for that of arms. He had before given proofs of a military diſpoſition: for he had fought a duel or two, in which he had acquitted himſelf very gallantly. His father at firſt did not grant his requeſt, but gave him ſuch an anſwer, as ſerved to prolong the time. However, he pleaded one cauſe, and one only; and then applied himſelf heartily to mathematics and muſic, in both which he became a good proficient.

In 1685, his father died; and two months after, the edict of Nantes being revoked, Rapin with his mother and brothers retired to a country-houſe; and, as the perſecution in a ſhort time was carried to the greateſt height, he and his youngeſt brother, in 1686, departed for England. He was not long in London, before he was viſited by a French abbé of diſtinguiſhed quality; a friend of Peliſſon, who introduced him to Barrillon the French ambaſſador. Theſe gentlemen perſuaded him to go to court, aſſuring him of a favourable reception from

from the king; but he declined this honour, not knowing what the conſequences might be in that very critical ſtate of affairs. His ſituation indeed was not at all agreeable to him: for he was perpetually preſſed, upon the ſubject of religion, by the French Catholics then in London; and eſpecially by the abbé, who, though he treated him with the utmoſt complaiſance, always turned the diſcourſe to controverſy. Having no hopes of any ſettlement in England at that time, his ſtay there was but ſhort: he went over to Holland, and liſted himſelf in a company of French volunteers, that was at Utrecht under the command of Mr Rapin, his couſin-german. Peliſſon, the ſame year, publiſhed his "Reflections on the difference of Religions," which he ſent to his nephew Rapin, with a ſtrict charge to give him his opinion impartially of the work: and this was accordingly done, although nothing of this kind was found among his papers. He did not quit his company, till he followed the prince of Orange into England; where, in 1689, he was made an enſign, and went to Ireland with that commiſſion. He diſtinguiſhed himſelf ſo at the ſiege of Carrick-fergus, that he was the ſame year promoted to a lieutenancy. He was preſent at the battle of the Boyne; and, at the ſiege of Limerick, was ſhot through the ſhoulder with a muſket-ball. This wound, which was cured very ſlowly, proved very detrimental to his intereſt; for it prevented him from attending general Douglas into Flanders, who was very deſirous of having him, and could have done him conſiderable ſervice: however, he had a company given him.

He continued in Ireland till the end of 1693; when he was ordered for England without any reaſon aſſigned: but a letter informed him, that he was to be governor to the earl of Portland's ſon. Having never had any thoughts of this nature, he could not imagine to whom he owed the recommendation, but at laſt found it to be lord Galway. He immediately went to London, and entered upon this charge; but quitted all hopes of thoſe preferments in the army, which ſeveral of his fellow-officers ſoon after attained. All the favour ſhewn him was, that he had leave to reſign his commiſſion to his younger brother, who died in 1719, after having been made lieutenant-colonel in a regiment of Engliſh dragoons. Indeed the king gave him a penſion of 100 l. per annum, "till ſuch time as he ſhould provide for him better;" which time never came: ſo he enjoyed this penſion during the king's life, after which it was taken from him, and a poſt of ſmall value given him in its ſtead.

While the earl of Portland was ambaſſador in France, Rapin was obliged to be ſometimes in that kingdom, ſometimes in

in England, and often in Holland: but at length he ſettled at the Hague, where the young lord Portland was learning his exerciſes. While he reſided here in 1699, he married: but this marriage neither abated his care of his pupil, nor hindered him from accompanying him in his travels. They began with a tour through Germany, where they made ſome ſtay at Vienna: hence went into Italy by the way of Tirol, where the mareſchal de Villeroy, at that time priſoner, gave Rapin a letter for the cardinal d'Etrées, when at Venice. Their travels being finiſhed, which put an end to his employment, he returned to his family at the Hague, where he continued ſome years; but, as he found it increaſe, he reſolved to remove to ſome cheap country; and accordingly retired, in 1707, to Wezel, in the duchy of Cleves in Germany, where he employed the remaining years of his life in writing the "Hiſtory of England." Though his conſtitution was ſtrong, yet ſeventeen years application (for ſo long he was in compoſing this hiſtory) entirely ruined it. About three years before his death, he found himſelf exhauſted, and often felt great pains in his ſtomach: and at length a fever, with an oppreſſion in his breaſt, carried him off, after a week's illneſs, in 1725. He left one ſon and ſix daughters. He was naturally of a ſerious temper, although no enemy to mirth: he loved muſic, and was ſkilled, as we have ſaid, in mathematics, eſpecially in the art of fortification. He was maſter of the Italian, Spaniſh, and Engliſh, languages: and had alſo a very competent knowledge of the Greek and Latin. He ſpent all his leiſure-hours in reading, and converſing with ſuch as led a regular life, and loved to reaſon and reflect on things.

He lived to publiſh the eighth volume of hiſtory which ends with the death of Charles I. The two remaining volumes, which bring the hiſtory down to the proclamation of William and Mary, came out in 1724. They were printed at the Hague in 4to. and have twice been tranſlated into Engliſh; by the Rev. Nicolas Tindal, M. A. firſt in 8vo, then in folio; and by John Kelly of the Inner Temple, eſq. in 2 vols. folio, Tindal has given a Continuation of Rapin's hiſtory to 1760, and added uſeful notes to the whole. When Rapin firſt ſet about this work, he did not think of writing a complete hiſtory of England: but curioſity and much leiſure led him on from one ſtep to another, till he came to the reign of Henry II; and then, when he was upon the point of ſtopping, an unexpected aſſiſtance came forth, which not only induced him to continue his hiſtory, but to do it in a more full and particular manner than at firſt he intended. This was Ryiner's "Collection of Public Acts," which began to be publiſhed

liſhed at the expence of the government about 1706. In 1708, ſix volumes in folio were completed, which were afterwards increaſed to ſeventeen, and then to twenty. Lord Halifax, a great promoter of this noble work, ſent the volumes, as they came out, to John Le Clerc; who generouſly lent them our author as long as he had occaſion for them. That he did actually uſe this collection, appears from the pains he took to abridge the whole ſeventeen volumes, except the firſt, which was done by Le Clerc: in which abridgement we have all the important acts pointed out, a well-connected ſeries of events to which they relate, and the uſe to be made of them in clearing up the hiſtory of England. This Abſtract lies ſcattered up and down in the ſeveral volumes of Le Clerc's "Bibliotheque Choiſie;" and has thence been tranſlated and publiſhed in Engliſh. Rapin alſo, to let us ſee what a thorough knowledge he had of our parties and factions in England, publiſhed in 1717 a little treatiſe, intituled, "A Diſſertation on the Whigs and the Tories;" which is ſubjoined to his hiſtory, and has likewiſe been tranſlated and publiſhed in Engliſh.

Voltaire has obſerved, that "England is indebted to Rapin for the beſt hiſtory of itſelf which has yet appeared; and the only impartial one of a nation, wherein few write without being actuated by the ſpirit of party." It was eaſy to exceed all the hiſtorians before him; ſince, beſides the advantages in common with them, which he did not fail to make the propereſt uſe of, he was ſupplied with a new and rich fund of materials from Rymer's "Fœdera." Nevertheleſs, his ſpirit of moderation has made him obnoxious to the intolerant party: and the men of wit and vivacity are apt to complain of him, for being ſometimes rather tedious and dull.

RASTAL (John), a noted Engliſh printer, was a good mathematician. He wrote a deſcription of Europe, Aſia, and Africa, in the form of a drama. He was author alſo of a book of the "Terms of the Law," and an "Index to Fitzherbert." He died in 1536.

RASTAL (William), his ſon was a famous lawyer, and one of the Juſtices of the King's-Bench. He publiſhed an Abridgement of the Statutes of England.

RAVENNAS (Agnellus, or Andreas) was born at Ravenna about 805, and wrote the lives of the biſhops of that city in 809. He was firſt Abbot, though not a monk, of a monaſtery in Ravenna called S. Mariæ ad Blachernas, and afterwards of St. Bartholomew in the ſame city, but was turned out by Pope Gregory IV. as he himſelf writes in the life of Felix the XXXVIIIth. archbiſhop of Ravenna. He begins with St. Apollinary, who was the firſt, and ordained biſhop

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in the year 50, and continues the ſucceſſion down to Gregory, who governed the church of Ravenna in 839. This work is full of barbariſms and ſolecifms, and it is a hard matter in ſeveral paſſages to find his meaning. It is even ſaid that his materials are not always authentic documents at hand. The time of his death is uncertain.

RAWLEGH (SIR WALTER), or, as he himſelf ſpelt his name, RALEGH, an illuſtrious Engliſhman, was deſcended from an ancient family in Devonſhire, and was the ſon of Walter Ralegh, eſq. of Fardel, near Plymouth, by a third wife. Mr. Ralegh, upon his laſt marriage, had retired to a farm called Hayes, in the pariſh of Budley; and there Sir Walter was born in 1552. After a proper education at ſchool, he was ſent to Oriel-college in Oxford about 1568, where he ſoon diſtinguiſhed himſelf by great force of natural parts, and an uncommon progreſs in academical learning; but, ambition prompting him to purſue the road to fame in an active life, he made a ſhort ſtay only at Oxford. Queen Elizabeth ſending forces to aſſiſt the perſecuted Proteſtants of France in 1569, Sir Walter went among them a gentleman volunteer; and was engaged for ſome years doubtleſs in military affairs, of which however we do not know the particulars. In 1576, we find him in London, and exerciſing his poetical talents; for we have of his a commendatory poem prefixed among others to a ſatire, called "The Steel Glaſs," publiſhed this year by George Gaſcoigne, a poet of thoſe times. He reſided in the Middle-Temple, but with no view of ſtudying the law; for he declared expreſſly at his trial, that he had never ſtudied it. On the contrary, his mind was ſtill bent on military glory; and he had opportunities enough of indulging his ruling paſſion. He went in 1578 to the Netherlands, with the forces which were ſent againſt the Spaniards. In 1579, when Sir Humphry Gilbert, who was his brother by his mother's ſide, had obtained a patent of the queen, to plant and inhabit ſome northern parts of America, he engaged in that adventure; but returned ſoon after, the attempt proving unſucceſsful. In 1580, he was a captain in the wars of Ireland; and, the year after, one of the commiſſioners for the government of Munſter in the abſence of the earl of Ormond.

At his return home, he was introduced to court; and, as Fuller relates, upon the following occaſion. Her majeſty, taking the air in a walk, ſtopped at a ſplathy place, in doubt whether to go on; when Ralegh, dreſſed in a gay and genteel habit of thoſe times, immediately caſt off and ſpread his new pluſh cloak on the ground; on which her majeſty gently treading, was conducted over clean and dry. The truth is, Ralegh always made a very elegant appearance, as well in the ſplendor

ſplendor of attire, as the politeneſs of addreſs; having a good preſence, in a handſome and well-compacted perſon; a ſtrong natural wit, and a better judgement; with a bold and plauſible tongue, whereby he could ſet out his parts to the beſt advantage: and, theſe being all very engaging advocates for royal favour, eſpecially in a female ſovereign, it is no wonder that he advanced apace in it. In 1583, he ſet out with Sir Humphry Gilbert, in his expedition to Newfoundland; but within a few days was obliged to return to Plymouth, his ſhip's company being ſeized with an infectious diſtemper: and Gilbert was drowned in coming home, after he had taken poſſeſſion of that country. Theſe expeditions, however, being things that Rawlegh had a ſtrong paſſion for, nothing diſcouraged him; in 1514, obtaining letters patent for diſcovering unknown countries, he ſet ſail to America, and diſcovered the country of Wigandacoa, which queen Elizabeth changed into that of Virginia.

Upon his return, he was elected member of parliament for Devonſhire, and ſoon after knighted. In 1585, he appears ſeveral ways engaged in the laudable improvements of navigation: for, he was one of the colleagues of the fellowſhip for the diſcovery of the North-weſt paſſage. The ſame year, he ſent his own fleet upon a ſecond voyage to Virginia, and then upon a third. We muſt not forget, that it was this colony in Virginia which firſt brought tobacco to England; and that it was he himſelf who firſt brought this herb in requeſt among us. Queen Elizabeth was not backward in promoting the advantages which were promiſed by the traffic of this herb; but her ſucceſſor James I. held it in ſuch abomination, that he uſed his utmoſt endeavours to explode the uſe of it. About the ſame time, our knight was made ſeneſchal of Cornwall, and lord warden of the Stannaries. In effect, he was now grown ſuch a favourite with the queen, that they who had at firſt been his friends at court began to be alarmed; and, to prevent their own ſupplantation, reſolved to project his. This, however, was little regarded by him; and he conſtantly attended his public charge and employments, whether in town or country, as occaſions required. Accordingly, we find him, 1586, in parliament; where, among other weighty concerns, the fate of Mary queen of Scots was determined, in which he probably concurred. But the ſtream of his affection ran towards Virginia; and, in 1587, he ſent three ſhips upon a fourth voyage thither. In 1588, he ſent another fleet upon a fifth voyage to Virginia; and the ſame year did great ſervice in deſtroying the Spaniſh Armada, ſent to invade England. He thought proper now to make an aſſignment to divers gentlemen and merchants of London, for

continuing the plantation of Virginia to Engliſhmen. This aſſignment is dated March 7, 1588-9.

April 1489, he accompanied Don Antonio, the expelled king of Portugal, then in London, to his dominions, when an armament was ſent to reſtore him; and, in his return to England the ſame year, touched upon Ireland, where he viſited Spenſer the poet, whom he brought to England, introduced into the queen's favour, and encouraged by his own patronage, himſelf being no inconſiderable poet. Spenſer has deſcribed the circumſtances of Sir Walter's viſit to him in a Paſtoral, which about two years after he dedicated to him, and intituled "Colin Clout's come home again." In 1592, he was appointed general of an expedition againſt the Spaniards at Panama. We find him ſoon after this very active in the houſe of commons, where he made a diſtinguiſhed figure, as appears from ſeveral of his printed ſpeeches. In the mean time, he was no great favourite with the people; and ſomewhat obnoxious to the clergy, not only on account of his principles, which were not thought very orthodox, but becauſe he poſſeſſed ſome lands which had been taken from the Church. His enemies, knowing this, ventured to attack him; and, in 1593, he was aſperſed with Atheiſm, in a libel againſt ſeveral miniſters of ſtate, printed at Lyons with this title, "Elizabethæ Reginæ Angliæ Edictum, promulgatum Londini, Nov. 29, 1591; & Andr. Philopatris ad idem reſponſio." In this piece the writer, who was the jeſuit Parſons, inveighs againſt Sir Walter Ralegh's "School of Atheiſm;" inſinuating, that he was not content with being a diſciple, but had ſet up for a doctor in his faculty. Oſborn accounts for this aſperſion thus: "Rawlegh," ſays he, "was the firſt, as I have heard, who ventured to tack about, and ſail aloof from the beaten track of the ſchools; and who, upon the diſcovery of ſo apparent an error as a torrid zone, intended to proceed in an inquiſition after more ſolid truths; till the mediation of ſome, whoſe livelihood lay in hammering ſhrines for this ſuperannuated ſtudy, poſſeſſed queen Elizabeth, that ſuch a doctrine was againſt God no leſs than her father's honour, whoſe faith, if he owned any, was grounded upon ſchool-divinity. Whereupon ſhe chid him, who was, by his own confeſſion, ever after branded with the title of Atheiſt, though a known aſſerter of God and providence." That he was ſuch an aſſertor, has been univerſally allowed; yet Wood not only comes into the unfavourable opinion of his principles, but pretends to tell us from whom he imbibed them.

About the ſame time, 1593, Rawlegh had an amour with a beautiful young lady, Elizabeth, daughter of Sir Nicolas Throgmorton, an able ſtateſman and ambaſſador; and won her

her heart, even to the laſt favour. This offending the queen terribly, Rawlegh was confined for ſeveral months; and, when ſet at liberty, forbidden the court. However, he afterwards made the moſt honourable reparation he could, by marrying the object of his affection; and he always lived with her in the ſtricteſt conjugal harmony. While he lay under this diſgrace at court, he projected the diſcovery and conqueſt of the large, rich, and beautiful, empire of Guiana in South America; and, ſending firſt an old experienced officer to take certain informations concerning it, he went thither himſelf in 1595, deſtroyed the city of San Joſeph, and took the Spaniſh governor. Upon his return, he wrote a diſcourſe of his diſcoveries in Guiana, which was printed in 1596, 4to, and afterwards inſerted in the third volume of Hakluyt's voyages. The ſame year, he was appointed one of the chief commanders in the expedition to Cadiz; and was afterwards rear-admiral in the iſland voyages. He had a great ſhare in defeating the treaſonable deſigns of the earl of Eſſex, with whom he had long been at variance; and lived in full happineſs and honour during queen Elizabeth's reign: but his ſun ſet at her death, which happened March 24, 1602-3.

Upon the acceſſion of king James, he loſt his intereſt at court; was ſtripped of his preferments; and even accuſed, tried, and condemned for high treaſon, Various cauſes have been aſſigned for this ſtrange reverſe of fortune. In the firſt place, it has been obſerved, that the earl of Eſſex infuſed prejudices againſt him into king James; and, after the earl's death, there were circumſtances implying, that ſecretary Cecil did the like. For, though Cecil and Rawlegh joined againſt Eſſex, yet, when he was overthrown, they divided. Thus, when king James came to England, Sir Walter preſented to him a memorial, wherein he reflected upon Cecil in the affair of Eſſex; and, vindicating himſelf, threw the whole blame upon the other. He farther laid open, at the end of it, the conduct of Cecil concering Mary queen of Scots, his majeſty's mother; and charged the death of that unfortunate princeſs on him; which, however, had no effect upon the king, and only irritated Cecil the more againſt Rawlegh. But, what ſeems alone ſufficient to have incenſed the king againſt Ralegh was, his joining with that party of Engliſhmen, who, in regard to the inveterate feuds between England and Scotland, deſired the king might be obliged to articles, in relation to his own countrymen. However, we are told, that the king received him for ſome weeks with great kindneſs; but it could only be for ſome weeks: for, July 6, 1603, he was examined before the lords of the council at Weſtminſter, and returned thence a private priſoner to his own houſe. He was

indicted at Staines, September 21, and not long after committed to the Tower of London; whence he was carried to Winchester, tried there, November 17, and condemned to die. That there was something of a treasonable conspiracy against the king was generally believed; yet it never was proved that he was engaged in it: and perhaps the best means to clear him may be the very trial upon which he was condemned; wherein the barbarous partiality and foul language of the attorney-general Coke broke out so glaringly, that he was exposed for it, even upon the public theatre. After this, Rawlegh was kept near a month at Winchester, in daily expectation of death; and that he expected nothing less is plain from a letter he wrote to his wife, which is printed among his works.

Being reprieved, he was committed prisoner to the Tower of London, where he lay many years; his lady living with him, and bringing him another son, named Carew, within the year. His estate was at first restored to him, but taken again, and given to the king's minion Robert Car, afterwards earl of Somerset. Rawlegh found a great friend in Henry, the king's eldest son, who laboured to procure him his estate, and had nearly effected it; but, that hopeful and discerning prince dying in 1612, all his views were at an end. The prince is reported to have said, that "no king but his father would keep such a bird in a cage." During his confinement, he devoted the greatest part of his time to reading and writing, and indeed the productions of his pen at this time are so many and so weighty, that one is apter to look on him as a collegian than a captive; as a student in a library, than a prisoner in the Tower. His writings have been divided into poetical, epistolary, military, maritimal, geographical, political, philosophical, and historical. But, how elaborately soever many of these pieces are allowed by others to be written, he looked on them only as little excursions or sallies from his grand work, "The History of the World;" the first volume of which was published in 1614, folio, and deduces things to the end of the Macedonian empire. As to the story of the second volume of his history, which, it is said, he burned because the first had sold so slowly that it had ruined his bookseller, it is scarcely worth notice; since it does not appear that the first part did sell so slowly, there being a second edition of it printed, by that very bookseller, within three years after the first. Besides, Sir Walter himself has told us, that, though he intended and had hewn out a second and third volume, yet he was persuaded to lay them aside by the death of prince Henry, to whom they were directed: and, if we should allow his mind might change, yet the course of his life afterwards left no room for any such performance.

Some

Some have fancied, that the merit of this work procured his releaſement from the Tower; but there ſeems little foundation for that opinion, ſince king James is known to have expreſſed ſome diſlike to it. But whatever procured it, as no doubt it was his money that did, the mine-adventure to Guiana was made uſe of to the king; and we find him actually abroad March 25, 1616. In Auguſt he received a commiſſion from the king to go and explore the golden mines at Guiana; but did not ſet off from Plymouth till July 1617. In the mean time his deſign, being betrayed to the Spaniards, was defeated: and, his eldeſt ſon Walter being killed by the Spaniards at St. Thome, the town was burnt by captain Keymis, who, being reproached by Sir Walter for his ill conduct in this affair, killed himſelf. Upon this, the Spaniſh ambaſſador Gundamor making heavy complaints to the king, a proclamation was publiſhed immediately againſt Rawlegh and his proceedings, and threatening puniſhment in an exemplary manner. Rawlegh landed at Plymouth in July 1618; and, though he heard the court was exaſperated by the Spaniſh ambaſſador, firmly reſolved to go to London. He was arreſted on his journey thither; and finding, as he approached, that no apology could ſave him, repented of not having made his eſcape while he had it in his power. He attempted it after he was confined in the Tower, but was ſeized in a boat upon the Thames. It was found, however, that his life could not be touched for any thing which had been done at Guiana: therefore a privy ſeal was ſent to the judges, forthwith to order execution, in conſequence of his former attainder. This manner of proceeding was thought extra-judicial at firſt; but at length he was brought, October 28, to the King's bench bar at Weſtminſter, and there aſked, if he could ſay any thing, why execution ſhould not be awarded! To this he ſaid, that "he hoped the judgement he received to die ſo long ſince could not now be trained to take away his life; ſince, by his majeſty's commiſſion for his late voyage, it was implied to be reſtored, in giving him power as marſhal upon the life and death of others:" and of this he had been aſſured by Sir Francis Bacon, then lord-keeper, when he expreſſed ſome ſolicitude for a pardon in form, before he ſet ſail for Guiana. Notwithſtanding this, ſentence of death was paſſed upon him; and he was beheaded the next day in Old Palace-yard, when he ſuffered his fate with great magnanimity. His body was interred in St. Margaret's, Weſtminſter; but his head was preſerved by his family many years. The putting this great and extraordinary man to death thus injuriouſly, to pleaſe the Spaniards, gave the higheſt offence then; and has been mentioned with general indignation ever ſince. Burnet, ſpeaking

of certain errors in James I's reign, proceeds thus: "Beſides theſe public actings, king James ſuffered much, in the opinion of all people, by his ſtrange way of uſing one of the greateſt men of that age, Sir Walter Rawlegh; againſt whom the proceedings at firſt were cenſured, but the laſt part of them was thought both barbarous and illegal." And a little farther: "the firſt condemnation of him was very black; but the executing him after ſo many years, and after an employment that had been given him, was counted a barbarous ſacrificing him to the Spaniards."

Sir Walter was tall, to the height of ſix feet, well ſhaped, and not too ſlender; his hair of a dark colour, and full; and the features and form of his face ſuch as they appear before the laſt edition of his hiſtory in 1736. His taſte in dreſs, both civil and military, was magnificent, Of the latter ſort, his armour was ſo rare, that we are told part of it was for its curioſity preſerved in the Tower: and his civil wardrobe was richer, his cloaths being adorned with jewels of great value. The truth is, the richneſs of his apparel was made matter of reproach to him; but, though he was undoubtedly pleaſed with the diſtinction, he was far from making it the end of his ambition: for, how much he excelled in arms abroad, counſel at home, and letters in general, hiſtory and his own writings have made ſufficiently notorious.

RAWLEY (Dr. WILLIAM), the learned chaplain of the celebrated Sir Francis Bacon, and editor of his Works, was born at Norwich about the year 1588. He was of Bene't-college in Cambridge; took a bachelor of arts degree in 1604, a maſter's in 1608, a bachelor of divinity's in 1615, and a doctor's in 1621. About Lady-day, 1600, he was choſen fellow of his college, took holy orders in 1611, and was inſtituted to the rectory of Landbeach near Cambridge in January, 1616. Landbeach is a living in the gift of Bene't-college; nevertheleſs, he was preſented to it "per hon. virum Franciſcum Baconum Mil. Reg. Maj. Advocatum Generalem, ejuſdem Rectoriæ, pro hac unica vice, ratione conceſſionis Magiſtri et Sociorum Coll. C. C. (uti afferebatur) patroni." He held this living till his death, which happened June 18, 1667; nor does it appear that he had any other preferment, which may ſeem ſomewhat marvellous, when it is conſidered, that he was not only domeſtic chaplain to Lord Verulam, who had the higheſt opinion of his abilities as well as the moſt affectionate regard for his perſon, but chaplain alſo to the kings Charles I. and II.

On a flat marble near the communion-table, in the church of Landbeach, there is the following inſcription over him: "Hic jacet Gulielmus Rawley, S. T. Doctor, vir Gratiis et

et Musis ex æquo charus, sereniss. regibus Car. I. & II. a sacris, D. Fran. Verulamio sacellanus primus atque ultimus, cujus opera summa cum fide edita ei debent literæ. Uxorem habuit Barbaram, ad latus mariti positam, Jo. Wixted aldermanni nuper Cantabr. filiam: ex ea filium suscepit unicum Gulielmum, in cujus cineribus salis haud parum latet. Ecclesiam hanc per annos quinquaginta prudens administravit. Tandem placide, ut vixit, in Domino obdormivit, A. D. 1667, Jun. 18; ætat. 79."

RAWLINSON (Thomas), knt. eldest surviving son of Daniel Rawlinson [A], citizen and wine-merchant of London, descended from the ancient family of that name at Graisdale, in the county of Lancaster, was born in the parish of St. Dionis Backchurch, in Fenchurch-street, London, March 1647; appointed sheriff of London by James II. 1687, colonel of the white regiment of trained bands, and governor of Bridewell and Bethlem hospitals, 1705, and, in 1706, Lord Mayor of London, when he beautified and repaired Guildhall, as appears by an inscription in the great porch. He married Mary, eldest daughter of Richard Taylor, esq. of Turnham-green, with whom he lived 27 years, and by whom he had 15 children. She died at Chelsea, Feb. 21, 1724-5, aged 63. He died in his own parish, November 2, 1705, and was buried with his father, who died in 1679, aged 66 [B]. Of his children, four daughters, Anne-Maria, Mary, Margaret, Susan; and two sons, both named Daniel, died before him. William died 1732, and was buried at Antwerp. John, of Little Leigh in Cheshire, esq. died January 9, 1753. Tempest, the youngest son, by profession a dry-salter, died January, 1, 1737.—Sir Thomas Rawlinson, it may be added, had been foreman of the grand jury at the trial of Alderman Cornish; and was elected sheriff by royal mandate [C].

RAW-

[A] Daniel Rawlinson has a monument in St. Dionis Backchurch, with his wife Margaret, his eldest son Daniel, his daughters Elizabeth, and Mary, wife of Mazine, esq. Strype's Survey of London, B. II. p. 154. It appears by the printed will of Dr. Richard Rawlinson, that Daniel left him a fee-farm rent of 42 l. per ann. issuing out of the rectory and parish-church of Ulverston, and other tithes, in the county of Lancaster, and 17s. also out of the tenements, and 12 acres of glebe of the said rectory, and 6l. out of Pennington rectory and other rents, &c. amounting in the whole to upwards of 85 l. per ann. which he left in trust, as hereafter stated.

[B] A portrait of him, whole length, in Lord Mayor's habit, by Kneller, was engraved by G. Vertue, 1719.

[C] His epitaph at St. Dionis Backchurch is here copied:

Juxta Columnam (cui adhæret Avorum Monumentum) requiescit pars magna Gentis Rawlinsonianæ, viz.

THOMAS RAWLINSON,

RAWLINSON (THOMAS), Esq. for whom Mr. Addison is said to have intended his character of *Tom Folio*, in the Tatler, No. 158, but with infinitely too satirical a vein, was a great collector of books; and himself a man of learning, as well as patron of those who were so. Maittaire has dedicated to

Ab antiqua & honesta Stirpe apud Brigantes ortus;
Virtute sua illustris:
Principi suo JACOBO II° P. O. M. fidelis;
Inter Equestris Ordinis Viros cooptatus, & ex ejusdem
Regis mandato Consul Londinensis renunciatus, Anno
M,DC,LXXXVII.
Postea Legionis Civicæ Albæ Chiliarcha nominatus, & Præses
Hospitiorum de Bridewell & Bethlem uno fere Curatorum
animo electus MDCCV.
Anno demum isto mirabili MDCCVI. arbitrio popularis auræ in
Præturam hujusce Urbis evectus.
In omnibus Vitæ Officiis Civis boni & PARENTIS amantissimi partes
Auspicio satis felici ademplevit:
Probus, innocuus, malarum artium expers, in exequenda Justitia & dirimendis
popularium Litibus nec Prece nec Pretio ad alterutram
partem inclinatus:
Æris alieni non appetens, nec sui profusus, sine omni dedecore tenax:
De omnibus denique, quibus innotuit, bene meritus est.
In Uxorem asciv it Mariam Filiam natu maximam Ricardi Tayler, Armig. de
Turnham Green in com Middlesex. quacum 27 annos degebat placidos, & 15
Liberorum Pater evasit.
In hac Parochia natus fuit ille THOMAS, mense Martio, M,DC,XLVII. & e vivis
excedens 11 Novembris M,DCC,VIII ad paternos pedes inhumatus.
In eodem cum patre conquiescunt Sepulchro quinque Thomæ & Mariæ
Liberi, viz.
ANNA MARIA, nata 26 Mart. 1682; denata 28 Mart. 1687.
DANIEL, natus 30 Decemb. 1683; denatus 14 Maii, 1686.
MARIA, nata 3 Julii, & denata 16 ejusdem mensis, 1685.
MARGARETTA, nata 14 Julii, & denata 13 Septembr. 1686.
SUSANNA MARIA, nata 8 Septembr. 1688. non minus corporis quam animi
forma conspicua, flagranti in Deum zelo, religioso in parentes studio, &
animi viribus, ultra ætatem, ab omni parte illustris. Raptim, licet matura
cœlo, ad cœlestem properavit chorum duodecennis, 10 Septembr. 1700.
DANIEL alter ab Indiis Orientalibus rediens, febre & dysenteria correptus, ætatis
suæ anno 18, obiit 27 Decemb. 1705, Callacutæ & in Sanctæ Helenæ Insula
sepultus.
Hanc officii, beneficiorum memores, & amoris tesseram qualemcumque
Marito, Patri, & Familiæ optimis M. P.
MARIA Uxor, THOMAS RAWLINSON, Armig. RICARDUS, LL.D.
MARIA, GULIELMUS, ANNA, HONOR, JOHANNES, CONSTANTINUS,
& TEMPEST, Liberi superstites:
Qui, ad sublevandos hujus Parochiæ pauperiores, annuos quosdam proventus
ex gavere, ea lege, ut Familiæ memoria perennetur, quantum in
illis est, & nitor hujus Marmoris, curantibus Ecclesiæ
Guardianis, a squaloribus vindicetur.
MARIA Vidua THOMÆ Equitis obiit CHELSEGÆ, com. Midd. 21 Feb.
M,DCC,XXIV-V. Ætat LXIII.
THOMAS Filius natu maximus THO. & MARIÆ, obiit 6 Aug. M,DCC,XXV.
& in Ecclesia D. Botulphi, prope Aldersgate, sepultus, Ætat. 44.
GULIELMUS ex Filiis THOMÆ. Esq. Aur. natus VIII. Maii M,DC,XCIII.
obiit VII. April. N. S. M,DCC,XXXII. & ANTVERPIÆ Sepultus.

Of this monument there is a copper-plate, as well as of the person it commemorates; the latter by Vertue, taken from a portrait by Sir Godfrey Kneller at Bridewell hospital, of which he was president.

him

him his edition of Juvenal: and Hearne's publication, intituled "Aluredi Beverlacenſis Annales, &c." was printed from the original MS. in this gentleman's poſſeſſion. Very numerous indeed were the communications that editor received from Mr. Thomas Rawlinſon, for all which, to do him but juſtice, he takes every opportunity of expreſſing his gratitude. While Mr. Rawlinſon lived in Gray's Inn, he had four chambers ſo completely filled, that his bed was removed out into the paſſage. He afterwards removed to London-houſe, the ancient palace of the biſhops of London, in Alderſgate-Street, where he died Auguſt 6, 1725, aged 44, and was buried in the church of St. Botolph Alderſgate. In London-houſe his library was ſold after his deceaſe; and there alſo lived and died his brother Richard, who left a portrait of his brother Thomas in crayons, another of himſelf, and another of Nicolas Salmon, LL.D. the antiquary, to the Society of Antiquaries, all afterwards revoked. His MSS. took 16 days to ſell, from March 4, 1733-4 [A]. The catalogue of his library conſiſts of nine parts. The amount of the five firſt parts was 2409l.

1ſt part, Dec. 17, 21, price 1s.
2d part, March 1721-2, 1s. } ſold by Tho. Ballard.

4th part, April 1723, price 1s. by Tho. Ballard.

6th part, at London-houſe, Alderſgate-ſtreet, March 1726, by Charles Davis, 2s. 6d.

9th part, at Paul's Coffee-houſe, October, 1727, and 19 following days, by Tho. Ballard, 1s.

Other parts, by Thomas Ballard and C. Davis, 1727-8, took 22 and 23 days; 1729, 26 and 30 days; 1732, 18 and 26 days [B].

RAWLINSON (Richard), an eminent antiquary, and great benefactor to the univerſity of Oxford, was the fourth ſon of Sir Thomas; and was educated at St. John's college, Oxford, where he was admitted gentleman commoner, and proceeded M. A. and grand compounder 1713, and was admitted to the degree of Doctor of Civil Law by diploma 1719. He was F. R. S. and became F. S. A. May 10, 1727. He was greatly acceſſary to the bringing to light many deſcriptions of counties; and, intending one of Oxfordſhire, had collected materials from Wood's papers, &c. had many plates engraved, and circulated printed queries, but received ac-

[A] See ſome of them in Brit. Top. vol. I. p. 117, 216, 217, 239, 337 338, 425, 451, 642—Vol. II. 317, 407, 426, 429, 789.

[B] Mr. Charles Marſh, late bookſeller at Charing croſs, uſed to ſay, that the ſale of Mr. Thomas Rawlinſon's library was one of the firſt events he remembered upon engaging in buſineſs; and that it was the largeſt collection at that time known to have been offered to the public.

counts

counts only of two parishes, which in some degree answered the design, and encouraged him to pursue it. In this work were to be included the Antiquities of the city of Oxford, which Wood promised when the English copy of his "Historia & Antiquitates Oxon." was to be published, and which have since been faithfully transcribed from his papers, and much enlarged and corrected from ancient original authorities. All Dr. Rawlinson's collections for the country, chiefly culled from Wood, or picked up from information, and disposed by hundreds in separate books, in each of which several parishes are omitted, would make but one 8vo. volume. But he made large collections for the continuation of Wood's "Athenæ Oxonienses" and "History of Oxford," and for an account of "Non-compilers" at the Revolution; which, together with some collections of Hearne's, and note-books of his own travels, he bequeathed by his will to the University of Oxford. The Life of Mr. Anthony Wood, historiographer of the most famous University of Oxford, with an account of his nativity, education, works, &c. collected and composed from MSS. by Richard Rawlinson, gent. commoner of St. John's college, Oxon, was printed at London in 1711. A copy of this life, with MS. additions by the author, is in the Bodleian library. He published Proposals for an "History of Eton College, 1717;" and, in 1728, "Petri Abælardi Abbatis Ruyensis & Heloissæ Abbatissæ Paracletensis Epistolæ," 8vo. dedicated to Dr. Mead. The books, whose publications he promoted, are supposed to be the "History and Antiquities of Winchester, 1715," 8vo. "History and Antiquities of Hereford, 1717," 8vo. "History and Antiquities of Rochester, 1717, 1723," 8vo. "Inscriptions on tombs in Bunhill-fields, 1717," 8vo. "History and Antiquities of the Churches of Salisbury and Bath, 1719, 1723," 8vo. "Aubrey's History of Surrey, 1719," 5 vols, 8vo. "Norden's Delineation of Northamptonshire, 1720," 8vo. "History and Antiquities of Glastonbury, Oxford, 1722," 8vo. In 1728, he translated and printed Fresnoy's "New Method of studying History, with a Catalogue of the chief Historians," 2 vols. 8vo. But his principal work was "The English Topographer, or, an Historical Account of all the Pieces that have been written relating to the Antient Natural History or Topographical Description of any Part of England, 1720," 8vo. the plan of which has been so much augmented and improved in the two editions of the "British Topography." In 1750, he gave, by indenture, the yearly sum of 87l. 16s. 8d. being the rents and profits of various estates which he inherited under the will of his grandfather Daniel

Daniel Rawlinſon [c], to the Univerſity of Oxford, for the maintenance and ſupport of an Anglo-Saxon lecture or profeſſorſhip for ever. To the Society of Antiquaries, he gave, by will, a ſmall freehold and copyhold eſtate at Fulham, on condition that they did not, upon any terms, or by any ſtratagem, art, means, or contrivance how ſoever, increaſe or add to their (then) number of 150 members, honorary members only excepted. He alſo made them a conſiderable bequeſt of dies and matrices of Engliſh ſeals and medals, all his collection of ſeals [D], charters, drawings by Vertue and other artiſts, and other antiquities; ten walnut-tree book-caſes, which had been given to his late brother Thomas by the then earl of Pembroke, and four mahogany preſſes, all marked P, all his Engliſh prints of which they had not duplicates, and a quit-rent of 5l. per ann. in Norfolk, for a good medal for the beſt deſcription on any Engliſh, Saxon, Roman, or Greek, coin, or other antiquity not before treated of or in print; but, reſenting ſome ſuppoſed want of deference to ſingularities and dictatorial ſpirit, and ſome reflections on his own and his friend's honour, in an imputation of libeling the Society in the public papers, he, by a codicil made and ſigned at their houſe in Chancery-lane, revoked the whole [E] and excluded all fellows of this or the Royal Society from any benefit from his benefactions at Oxford, which, beſides his An-

[c] In St. Dionis Backchurch, Fenchurch-ſtreet, is a handſome white marble monument of the Compoſite order, adorned with Death's head, a cherub, &c. and bearing this inſcription:

"H. S. E.
Sub marmore prope poſito,
In expectationem beatæ Reſurrectionis,
Corpus DANIELIS RAWLINSON,
Civis & Oenopolæ Londinenſis,
Honeſta & antiqua familia Graſdaliæ
Agro Lancaſtrenſi oriundi.
Si annos ſpectes, ſatis diu vixit;
Si beneficia, premunt annos;
Si animo agitata
præmatura morte abreptus eſt.
Obiit anno ætatis LXV.
Idibus Quintil. 1679.
Jacent juxta ſepulti
Margareta Uxor,
Daniel filius natu maximus,
Eliz betha filia,
Maria filia, quæ fuit
Uxor Johannis Mazine, Armigeri,
Et Rawlinſon Mazine
Infans, nepos, & unica Mariæ proles.
Monumentum hoc
Patris memoriæ ſacrum P. P.
THOMAS RAWLINSON Filius,
Superſtitum natu maximus."

From an elder brother of Mr. Daniel Rawlinſon, the late Sir Thomas Rawlinſon, Knt. Alderman of London, Sheriff in the year 1748, and Lord Mayor of London in 1754, and preſident of St. Bartholomew's hoſpital, deduced his pedigree. Of this we are informed by his only ſon, the preſent Sir Walter Rawlinſon, Knt. of Stow Hall, in the county of Suffolk.

[D] See his ſeals enumerated in the Britiſh Topography, vol. I. 465, 482, vol. II, 40, 96, 134. 177, 291.

His plates, vol. I. 390, 419, 454, 464, 492, 494, 508, 515, 537, 544, 552, 553, 641, 717.—vol. II. 50, 89, 141, 150, 164, 166, 237, 295, 309, 381, 474, 476, 689, 702, 715.

Drawings and MSS. vol. I. 188, 337, 339, 421, 499, 510, 529, 534, 602, 615.—vol. II. 59, 75, 85, 95, 106, 155, 286, 468, 761.

[E] One reaſon, among others, which he gave for this, was, that their then ſecretary, Mr. Gordon, was a Scotchman.

glo-Saxon endowment, were extremely conſiderable; including, beſides a number of books with and without MS. notes, all his ſeals, Engliſh and foreign, his antique marbles, and other curioſities; his copper-plates relative to ſeveral counties, his ancient Greek and Roman coins and medals, part of his collection of Engliſh medals, his ſeries of medals of Louis XIV. and XV. a ſeries of medals of the Popes, which Dr. Rawlinſon ſuppoſed to be one of the moſt complete collections in Europe; and a great number of valuable MSS. which he ordered to be ſafely locked up, and not to be opened till ſeven years after his deceaſe [F]. His muſic, MS. and printed, he gave to the Muſic-ſchool at Oxford. He died at Iſlington, April 6, 1755; and in the ſame year was printed, "The Deed of Truſt and Will of Richard Rawlinſon, of St. John the Baptiſt college, Oxford, Doctor of Laws; concerning his endowment of an Anglo-Saxon lecture, and other benefactions to the college and univerſity." He left to Hertford-college the eſtate in Fulham before-mentioned, and to the college of St. John the Baptiſt the bulk of his eſtate, amounting to near 700l. a year, a plate of archbiſhop Laud, thirty-one volumes of Parliamentary Journals and Debates; a ſet of the "Fœdera," all his Greek, Roman, and Engliſh, coins not given to the Bodleian library, all his plates engraved at the expence of the Society of Antiquaries, with the annuity for the prize-medal, and another to the beſt orator. The produce of certain rents bequeathed to St. John's college were, after 40 years accumulation, to be laid out in purchaſe of an eſtate, whoſe profits were to be a ſalary to a keeper of the Aſhmolean Muſeum, being a maſter of arts, or batchelor in civil law; and all legacies refuſed by the Univerſity or others to center in this college. To the hoſpitals of Bridewell and Bethlehem, for the uſe of the incurables of the latter he left 200l. and ten guineas as an equivalent for the monthly coffee which he had received in Bethlehem common room: but, if they did not give up the picture of his father hanging in their hall, in order to its being put up in the Manſion-houſe, they

[F] Dr. Tayler was perſuaded that this precaution was taken by the Doctor to prevent the right owners' recovering their own. He ſuppoſed that Dr. Rawlinſon made no ſcruple of buying all that was brought to him; and that, among the reſt, the MS. and printed copy of Demoſthenes, which was loſt on the road, and the detainer of which he had curſed very claſſically, would be found among the ſpoil. The MS. belonged to James Harris, eſq. of Salisbury, by whom it was ſent to Cambridge. The papers, however, which Dr. Rawlinſon deſired might not be made public till after his death, were his Collections for a Continuation of the "Athenæ Oxonienſes," with Hearne's Diaries, and two other MSS. The whole are now open for any one who wiſhes to conſult them.—Hiſtorical paſſages collected by him from Wood were printed as a ſupplement to Wood's life, Oxford, 1772, vol. II. p. 249.

were

were to forfeit the larger ſum, and receive only the ſmaller. This picture, after it had hung up at the Manſion-houſe for ſome years, without any companion, in a forlorn, neglected, ſtate, and received conſiderable damage, the preſent Sir Walter Rawlinſon obtained leave of the court of Aldermen (being then himſelf a member of that body, and preſident of thoſe hoſpitals) to reſtore to Bridewell. It is one of Sir Godfrey Kneller's beſt performances, and well engraved by Vertue. CONSTANTINE, another brother, is mentioned by Richard Rawlinſon's will, as then reſiding at Venice [G], to whom he gave the copper-plate of his father's portrait, and all family-pictures, except his father's portrait by Kneller, which was given to the Vintners company, of which his father was a member. He left him alſo his rents in Paul's-head court, Fenchurch-ſtreet, jointly with his ſiſters, Mary Rawlinſon, and Anne Andrews, for life. In the ſame will is mentioned another brother, JOHN, to whom he left eſtates in Devonſhire-ſtreet, London; and a nephew THOMAS. To St. John's college he bequeathed alſo his diploma, and his heart, which is placed in a beautiful marble urn againſt the chapel-wall, inſcribed:

"Ubi theſaurus, ibi cor.
"RIC. RAWLINSON, LL. D. & ANT. S. S.
"Olim hujus Collegii ſuperioris ordinis Commenſalis.
"Obiit VI Apr. MDCCLV."

His body was buried in a vault, purchaſed by him in the north aile of St. Giles's church, Oxford, of which he had a plate engraved in his life-time, with this inſcription:

"Γνῶθι σεαυτόν——*Velut in Speculum.*
Manet omnes una nox—Non moriar omnis.
Hoc Dormitorium 8 ped. lat. 8 ped. long.
A parochiâ D. Egidi Oxon. conceſſ. 25 Febr. et.
Facult. Epiſc. confirmat. 5 Maii J. L. Arm. et.
Aſſign. A. D. M,DCC,LIV.
Pallida mors æquo pulſat pede,
Semel eſt calcanda via lethi.
Ultima Thule.
R. RAWLINSON, LL.D. R. & A. SS.
Olim Collegii S. Joannis Bapt. Oxon.
Superioris Ordinis Commenſalis,
Obiit VI Apr. MDCCLV. æt. LXV."

[G] This gentleman Sir Walter Rawlinſon met with at Venice, in the year 1763, where he had reſided many years, and where he died Jan. 6, 1679.

When

When the head of counſellor Layer, who was executed for being concerned in the plot of 1722 [H], and fixed on Temple-bar, was blown off, and taken up by Mr. John Pearce, an eminent attorney of Tooke's court, and agent for the Non-juring party, Dr. Rawlinſon purchaſed it of him at a high price, preſerved it as a valuable relic, and directed that it ſhould be buried in his right hand.

His library of printed books and books of prints was ſold by auction in the year 1756; the ſale laſted 50 days, and produced 11641. There was a ſecond ſale of upwards of 20,000 pamphlets, reduced into lots under proper heads, with his moſt uncommon, rare, and odd, books, in the following year, during 10 days; which was immediately ſucceeded by a ſale of the Doctor's ſingle prints, books of prints, and drawings, which laſted 8 days.

RAWLINSON (CHRISTOPHER), of Carkhall in Lancaſhire, eſq. only ſon of Curwen Rawlinſon of the ſame place, who died in 1689, and deſcended from a family of long ſtanding in High Furneſs, and very numerous in the pariſh of Hawkſhead and Colton [1], was collaterally related to the ſubjects of the three foregoing articles. He was born 1677, educated at Queen's College, Oxford, made upper commoner May 10, 1695, and eminently diſtinguiſhed for his application to Saxon and Northern literature. He publiſhed, whilſt at Queen's College, a beautiful edition of king Alfred's Saxon tranſlation of "Boethius de Conſolatione Philoſophiæ, Oxon. 1698," 8vo. from a tranſcript, by Franciſcus Junius, of a very ancient MS. in the Bodleian library, collated with one in the Cotton library. The "Grammatica Anglo-Saxonica, ex Hickeſiano Theſauro excerpta," printed at Oxford in 1711, is dedicated to this gentleman, in the following words: "Viro eximio Chriſtophoro Rawlinſon Armigero, Literaturæ Saxonicæ Fautori egregio, haſce breviculas Inſtitutiones Grammaticas dicat, dedicat, Editor." He left behind him a large collection of MSS. among which are many relating to Weſtmorland and Cumberland, of which copies are

[H] Chriſtopher Layer, a young counſellor of the Temple, was apprehended in the middle of Sept. 1722, and, attempting his eſcape next day, was overtaken and committed to the Tower. He was examined Sept. 21, before the privy council; and, after a trial of 18 hours, in the King's Bench, on an indictment for inliſting men in Eſſex for the Pretender's ſervice, and correſponding with them, was convicted, and received ſentence of death. But, being reprieved from time to time, the Houſe of Commons appointed a committee to examine him in relation to the conſpiracy. He declined making any diſcovery, and was executed at Tyburn May 17, 1722, and his head fixed upon Temple-bar. In a ſhort ſpeech he juſtified what he had done, and recommended the intereſt of the Pretender. His trial was printed ſome time before his execution. Tindal's Continuation of Rapin, vol. IV. p. 666.

[1] Weſt's Hiſtory of Furneſs, p. 263.

at

at Sir Michael le Fleming's at Rydal. He ordered his under coffin to be heart of oak, and covered with red leather; and died January 8, 1732-3, aged 55. At the North end of the N. tranſept of the abbey-church of St. Alban's is a white marble ſarcophagus, with a figure of Hiſtory ſitting on it, reclining on her left arm, holding in her hand a pen, with which ſhe writes in a book, while two other books lie under her feet. Below is this epitaph:

To the memory of
Chriſtopher Rawlinſon, of Cark-hall in Cartmel, in the county of Lancaſter, eſq. whoſe remains are depoſited in a vault near this place. He was ſon of Curwen Rawlinſon, member of parliament for the town of Lancaſter, and Elizabeth Monk, daughter and co-heir of the loyal Nicholas Monk, lord biſhop of Hereford, brother to Gen. Monk duke of Albemarle. The ſaid Chriſtopher was of Queen's-college, in Oxford, and publiſhed the Saxon verſion of "Boethius de Conſolatione "Philoſophæ" in the Saxon language. He was born in the pariſh of Springfield [K] in Eſſex, June 13, 1677, and died in Jan. 1733 [L]. This monument was erected purſuant to the will of his couſin and co-heireſs Mrs. Mary Blake, youngeſt daughter of Roger More of Kirkby Lonſdale, in the county of Weſtmoreland, ſerjeant at law, and Catharine Rawlinſon. ſiſter of the ſaid Curwen Rawlinſon.

For this gentleman's pedigree [M], ſee "Sandford's Geneaological Hiſtory of the Kings and Queens of England, 1707;" where

[K] Sandford ſays at "Newhall." See edit. 1707, p. 452.

[L] It is believed the editors of the "Biographia Britannica," vol. VI. p. 237, article E. Young, note B, confound him with Thomas Rawlinſon, when they ſay his library, which was the largeſt collection then in Great Britain, was ſold by auction, 1733. His epitaph convicts them of a miſtake, in dating his death June 8, 1733.

[M] King Edward IV. by Elizabeth Lucy (as commonly ſuppoſed, but, according to Vincent, by Jane Shore) had iſſue

Arthur Plantagenet, Viſcount Liſle, Governor of Calais and Knt of the Garter; who, by Elizabeth Grey, Siſter and Heir to John Grey, Viſcount Liſle, had iſſue

Bridget. Francis; who firſt married John Baſſet Eſq. ſecondly, Tho. Monk, Eſq. by whom he had iſſue

Anthony Monk, Eſq. who, by Mary, Daughter of Richard Arſcot, Eſq. had iſſue

Sir Thomas Monk, Knt. who, by Elizabeth, Daughter of Sir George Smith, Knt. had iſſue

Thomas. George, Duke of Albemarle, Knt. of the Garter, &c. who by Ann Clarges, had iſſue. Nicholas, biſhop of Hereford; who, by Suſanna, Daughter of Tho. Rayne, Eſq. had iſſue

Chriſtopher, Duke of Albemarle, Knight of the Garter, &c.

Mary-Elizabeth; who, by Curwen Rawlinſon, Eſq. had iſſue

Chriſtopher Rawlinſon, Eſq. ſo called from his firſt Couſin once removed, and Godfather,

where alſo is a print [N] of the monument erected by him to his grandfather and mother, in the church of St. Mary, at Cartmel, in Lancaſhire. There are two engravings of him; one in a wig and night-gown, in a frame of oak-leaves, engraved by Nutting, with his initials in a cipher at the corners, and his arms quartering a chevron between 3 lions heads, and Ar. fretty Gu. a chief Az. Another, by Nutting alſo (mentioned in Granger), in the ſame plate with four others, viz. Robert, his grandfather; Curwen, his father; Elizabeth, his mother, and Dr. Nicolas Monk, biſhop of Hereford, his mother's father. There is likewiſe a mezzotinto half-ſheet, by Smith, repreſenting him younger, and of a more comely perſon, than either of the engravings. It is dated "Anno Chriſti 1701, ætatis ſuæ 24."

Godfather *, Chriſtopher Duke of Albemarle. He died unmarried, Jan. 8, 1733.

* Standford ſays both the Duke and Ducheſs ſtood Sponſors.

Arms of the Rawlinſons. Gules; two Bars, gemells, between 3 Eſcallops, Argent——Motto; Feſtina lentè.

[N] This print is engraved by Nutting, and inſcribed at bottom, as follows: "Viro nobili & ornatiſſimo, "literarum patrono, Chriſtophoro "Rawlinſon, de Cark, in comitatu "Lancaſtriæ, armigero; qui ne dulcis "memoria avi ſui honorabilis et "matris chariſſimæ pereat, monu-"mentum hoc æternati ſacrum eſſe "volvit." In the center of this inſcription is a ſhield, quartering the arms of Rawlinſon, Plantagenet, Curwen, and Monk; with the motto of the Rawlinſons fixed. The epitaph runs thus: "Near this place lyeth the body of that moſt learned and honeſt counſellor at law Robert Rawlinſon, of Clark Hall in Cartmell in Lancaſhire, and of Gray's Inn in Middleſex, eſq. His great integrity, joined with a profound knowledge of the law, made him eſteemed and admired by all that knew him; he was juſtice of the peace of Quorum, and of Oyer and Terminer, for the counties Palatine of Lancaſter and Cheſter to king Charles II; a great ſufferer for his loyalty to king Charles I. vice-chamberlain of the city and county of Cheſter to Charles earl of Darby; he lived beloved of all, and ſo he died lamented, Oct. 21. 1665, aged 55. He married the prudent Jane Wilſon (eldeſt daughter of Thomas Wilſon of Haverſham Hall in Weſtmorland, eſq.) who died 1686, aged 66; and was buried in the ſame grave with him; by whom he left Curwen Rawlinſon, eſq. his eldeſt and only ſon, who married. He was a moſt accompliſhed and ingenious gentleman, and a true patriot; ſo ſucceeded his father in the ſervice and love of his country, and died in it 1689, aged 48, being burgeſs for Lancaſter in the Parliament convened 1688, Jan. 22, and was buried in the chancel of St. Mary's, Warwick.

Next Robert Rawlinſon lyeth the remains of the truly pious and religious Elizabeth Rawlinſon, wife of Curwen Rawlinſon of Lark, eſq. (daughter and co-heir of the loyal Dr. Nicholas Monk, Lord Biſhop of Hereford) a great aſſiſtant in the Reſtoration to his brother, the moſt noble George Monk duke of Albemarle, and ſon of Sir Thomas Monk of Potheridge in Devonſhire, knt. She was a moſt dutiful daughter of the church of England as well as of a prelate of it; being a ſublime pattern of holy piety, a true charity, a Chriſtian humility, a faithful friendſhip, a religious care of her children, and a divine patience under the torture of the ſtone, and with which ſhe reſigned her heavenly ſoul, Sept. 27, 1691, aged 43, leaving two ſons; Monk Rawlinſon, who died 1695, aged 21, and lyeth buried by her; and Chriſtopher Rawlinſon, eſq. now living, born in Eſſex, 1677, who, in memory of his grandfather, and moſt dearly beloved and good mother, erected this monument, MDCCV." The above is an exact copy of the plate.

RAW-

RAWLINS (THOMAS), principal engraver of the mint during the reigns of both Charles the Firſt and Second. He was intimately acquainted with moſt of the wits and poets of his time, and wrote for amuſement only, as he tells us in the preface to one of his plays, and not for profit. Of theſe there are three that go under his name. Died 1670.

RAY, or WRAY (JOHN), an eminent Engliſh natural philoſopher, was the ſon of a blackſmith at Black Notley, near Braintree, in Eſſex, and was born there in 1628. He was bred a ſcholar at Braintree ſchool; and ſent thence, in 1644, to Catharine-hall in Cambridge. Here he continued about two years, and then removed, for ſome reaſon or other, to Trinity-college; with which, ſays Derham, he was afterwards much pleaſed, becauſe in Catharine-hall they chiefly addicted themſelves to diſputations, while in Trinity the politer arts and ſciences were principally minded and cultivated. He took the degrees in arts, and was choſen fellow of his college: and the learned Duport, famous for his ſkill in Greek, who had been his tutor, uſed to ſay, that the chief of all his pupils, and to whom he eſteemed none of the reſt comparable, were Mr. Ray and Dr. Barrow, who were of the ſame ſtanding. In 1651, he was choſen the Greek lecturer of the college; in 1653, the mathematical lecturer; in 1655, humanity-reader; which three appointments ſhew the reputation he had acquired, in that early period of his life, for his ſkill in languages, polite literature, and the ſciences.

During his continuance in the univerſity, he acquitted himſelf honourably as a tutor and a preacher; for, preaching and common placing, both in the college and in the univerſity-church, were then uſually performed by perſons not ordained. He was not affected with the fanaticiſm of the times, but diſtinguiſhed himſelf by preaching ſound and ſenſible divinity; while the generality filled their ſermons with enthuſiaſm and nonſenſe. His favourite ſtudy, and what indeed made the chief buſineſs of his life, was the univerſal hiſtory of nature, and the works of God: and in this he acquired great and exact ſkill. He publiſhed, in 1660, a "Catalogue of the Cambridge Plants," in order to promote the ſtudy of botany, which was then much neglected; and the good reception this work met with encouraged him to proceed farther in theſe ſtudies and obſervations. He no longer contented himſelf with what he met with about Cambridge, but extended his purſuits throughout the greateſt part of England and Wales, and part of Scotland. In theſe journeys of ſimpling, though he ſometimes went alone, yet he had commonly the company of other curious gentlemen, particularly Mr. Willoughby, his pupil, Mr. afterwards Sir Philip Skipton, and

Mr. Peter Courthope. At the reſtoration of the king, he reſolved upon entering into holy orders; and was ordained by Sanderſon, biſhop of Lincoln, December 23, 1660. He continued fellow of Trinity-college, till the beginning of the Bartholomew act; which, requiring a ſubſcription againſt the ſolemn league and covenant, occaſioned him to reſign his fellowſhip, he refuſing to ſign that declaration.

Having now left his fellowſhip, and viſited moſt parts of his own country, he was deſirous of ſeeing what nature afforded in foreign parts; and accordingly, in April, 1663, himſelf, with Mr. Willoughby, Mr. Skippon, and Mr. Nathanael Bacon, went over from Dover to Calais, and thence through divers parts of Europe; which, however it is ſufficient juſt to mention, as Mr. Ray himſelf, in 1673, publiſhed the "Obſervations" they made in that tour. Towards the end of their journey, Mr. Willoughby and Mr. Ray parted company; the former paſſing through Spain, the latter from Montpelier through France, into England, where he arrived in March, 1665-6. He purſued his philoſophical ſtudies with his uſual attention, and became ſo diſtinguiſhed, that he was importuned to come into the Royal Society, and was admitted fellow thereof in 1667. Being then ſolicited by dean, afterwards biſhop, Wilkins, to tranſlate his "Real Character" into Latin, he conſented; and the original manuſcript of that work, ready for the preſs, is ſtill extant in the library of the Royal Society.

In the ſpring of 1669, Mr. Ray and Mr. Willoughby entered upon thoſe experiments about the tapping of trees, and the aſcent and the deſcent of their ſap, which are publiſhed in the Philoſophical Tranſactions, and may be met with together in Lowthorp's "Abridgement." About this time, Mr. Ray began to draw up his Obſervations for public uſe; and one of the firſt things he undertook was, his "Collection of Engliſh Proverbs." This book, though ſent to Cambridge to be printed in 1669, yet was not publiſhed till 1672. He alſo prepared his "Catalogue of Engliſh Plants" for the preſs, which came out in 1670: his humble thoughts of this and his other book (for, his nature was modeſt and amiable in the higheſt degree) may be ſeen in a Latin letter of his to Dr. Liſter, Auguſt 22, 1670. In the ſame letter, he alſo takes notice of the altering his name, by leaving out the W in the beginning of it; for, till 1670, he had always written his name *Wray*: but this being, he ſays, contrary to the way of his forefathers, he therefore reaſſumed the name of *Ray*. In the ſame letter, he mentions another thing relating to himſelf, which was an offer of 200 l. per annum to travel with three young noblemen into foreign parts: but, the acceptance

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of this propoſal not being conſiſtent with his infirm ſtate of body, he thought it prudent to decline it.

In 1671, he was afflicted with a feveriſh diſorder, which ended with the yellow jaundice; but he was ſoon cured of it, as he tells us himſelf, by an infuſion of ſtone-horſe dung with ſaffron in ale. The year after, his beloved friend Mr. Willoughby died, in his 37th year, at Middleton-hall, his ſeat in Yorkſhire; "to the infinite and unſpeakable loſs and grief," ſays Mr. Ray, "of myſelf, his friends, and all good men." There having been the ſincereſt friendſhip between Mr. Willoughby and Mr. Ray, who were men of ſimilar natures and taſtes, from the time of their being fellow-collegians, Mr. Willoughby not only confided in Mr. Ray in his life-time, but alſo at his death; for, he made him one of the executors of his will, and charged him with the education of his ſons, Francis and Thomas, leaving him alſo for life 60l. per annum. The eldeſt of theſe young gentlemen not being four years of age, Mr. Ray, as a faithful truſtee, betook himſelf to the inſtruction of them; and for their uſe compoſed his "Nomenclator Claſſicus," which was publiſhed this very year 1672. Francis the eldeſt dying before he was of age, the younger became lord Middleton. Not many months after the death of Mr. Willoughby, Mr. Ray loſt another of his beſt friends, biſhop Wilkins; whom he viſited in London, November 18, 1672, and found near expiring by a total ſuppreſſion of urine for eight days.

As it is natural for the mind, when it is hurt on one part, to ſeek relief from another; ſo Mr. Ray, having loſt ſome of his beſt friends, and being in a manner left deſtitute, conceived thoughts of marriage; and accordingly, in June, 1673, did actually marry a gentlewoman of about twenty years of age, the daughter of Mr. Oakeley, of Launton in Oxfordſhire. Towards the end of this year came forth his "Obſervations, Topographical, Moral, &c." made in foreign countries; to which was added his "Catalogus Stirpium in exteris regionibus obſervatarum:" and, about the ſame time, his "Collection of unuſual or local Engliſh words," which he had gathered up in his travels through the counties of England. On 1674, Mr. Oldenburgh, the ſecretary of the Royal Society, renewed his correſpondence with Mr. Ray, which had been ſome time intermitted, and ſent him letters almoſt every month. Mr. Ray's account in theſe letters were publiſhed by Oldenburgh in the Philoſophical Tranſactions. Oldenburgh had a farther view in his correſpondence with Mr. Ray: it was to engage him with thoſe leading members, who had agreed to entertain the ſociety with a philoſophical diſcourſe at their meetings, ſo that the burthen might not lie

among too few of the members. Mr. Ray complied, and accordingly sent him "A Discourse concerning Seeds, and the Specific Differences of Plants;" which, Oldenburgh tells him, was so well received by the president and fellows, that they returned him their thanks, and desired him to let them have more of the like favours from him.

This year 1674, and part of the next, he spent in preparing Mr. Willoughby's "Observations about Birds" for the press: which, however, was not published till 1678. These two gentlemen, finding the history of Nature very imperfect, had agreed between themselves, before their travels beyond sea, to reduce the several tribes of things to a method, and to give accurate descriptions of the several species from a strict survey of them: and, since Mr. Willoughby's genius lay chiefly to animals, therefore he undertook the birds, beasts, fishes, and insects, as Mr. Ray did the vegetables. How they discharged each their province, the world has seen in their works. Old lady Willoughby dying, and Mr. Willoughby's sons being removed from under Mr. Ray's tuition, about 1676, he thought it best to leave Middleton-hall, and retire with his wife to some convenient place: and accordingly he removed to Sutton Cofield, about four miles from Middleton. Some time after, he went into Essex, to Falborne-hall, where he continued till June, 1679; and then made another remove to Black-Notley, his native place. Being settled here, and now free from interruptions, he began to resume his wonted labours, particularly in botany: and one of the first things he finished was his "Methodus Plantarum Nova," which was published in 1682. This was preparatory to his "Historia Plantarum Generalis;" the first volume of which was published in 1686, the second in 1687, and the third some years after. To the compiling of this history many learned and ingenious men gave their helping hands; particularly Sir Hans Sloane and Dr. Tancred Robinson, two great friends of Mr. Ray. Nor was Mr. Ray less mindful of Mr. Willoughby's collections, where there were noble, though rude and indigested, materials; but spent much time and pains in reducing them to order, and fitting them for the press. He had published his "Observations upon Birds" in 1678; and, in 1685, he published his "History of Fishes:" and, though these works were then the completest in their kinds, yet they lost much of their perfection by the miscarriage of Mr. Willoughby's and Mr. Ray's papers in their travels. They had very accurately described all the birds, fishes, &c. which they saw as they passed through High and Low Germany, especially those in and upon the Danube and the Rhine; but lost their accounts

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in their return home. This loſs Mr. Ray laments in the philoſophical letters above cited.

Though Mr. Ray's health began to be impaired by years and ſtudy, yet he continued from time to time to give his works to the public. He publiſhed, in 1688, "Faſciculus Stirpium Britannicarum;" and, in 1690, "Synopſis Methodica Stirpium Britannicarum," which was republiſhed, with great amendments and additions, in 1696, but the laſt edition is that of 1724. Having thus publiſhed many books on ſubjects which he took to be ſomewhat foreign to his profeſſion, he at length reſolved to entertain the world like a divine as well as natural philoſopher; and with this view ſet about his Demonſtration of the Being and Attributes of God, which he calls, "The Wiſdom of God manifeſted in the Works of the Creation." The rudiments of this work were laid in ſome college-lectures; read in the chapel, and called common places; which, having much refined and enlarged, he fitted up for a convenient volume, and publiſhed in 1691, 8vo. This work meeting with univerſal applauſe encouraged him to publiſh another of a like nature, whoſe foundation was alſo laid at Cambridge, in ſome ſermons which he had preached before the univerſity; and this was his "Three Phyſico-Theological Diſcourſes concerning the Chaos, Deluge, and Diſſolution of the World, 1692," 8vo. Both theſe works have been often reprinted with large additions.

Soon after theſe theological pieces came out, his "Synopſis Methodica Animalium Quadrupedum" was ready for the preſs, and publiſhed in June, 1693: and, having diſpatched that, he ſet about and finiſhed a Synopſis of Birds and Fiſhes. This, getting into the bookſellers' hands, lay ſuppreſſed for many years, and was thought to have been deſtroyed and loſt; but, after Mr. Ray's death, it was publiſhed by Mr. Derham in 1713. He made a catalogue of Grecian, Syrian, Egyptian, and Cretan, plants, which was printed with Rauwolff's travels in 1693; and, the year after, publiſhed his "Sylloge Stirpium Europearum extra Britanniam." He had afterwards ſome little conteſts with Rivinus and Tournefort, concerning the method of plants, which occaſioned him to review and amend his own method; and to draw it up in a completer form than he had uſed in his "Methodus Plantarum," publiſhed in 1682, or in his "Hiſtoria Plantarum." He began now to be grievouſly afflicted with a continual diarrhœa, and with very painful ulcers in his legs, which ate deep into the fleſh, and kept him waking whole nights: by which means he was ſo diſabled, that, as he tells Dr. Tancred Robinſon, in a letter of September 30, 1698, he could not ſo much as walk into the neighbouring fields. He lived,

however, some years with these infirmities; for, his death did not happen till January 17, 1704-5, at Black-Notley, in a house of his own.

RAY (BENJAMIN), a most ingenious and worthy man, possessed of learning, but ignorant of the world; indolent and thoughtless, and often very absent. He was a native of Spalding, where he was educated under Dr. Neve, and afterwards admitted of St. John's college, Cambridge. He was perpetual curate of Surfleet, of which he gave an account to the Spalding society; and curate of Cowbitt, which is a chapel to Spalding, in the gift of trustees. His hermitage of osiers and willows there was celebrated, by William Jackson of Boston, in a MS. heroic poem. He communicated to the Royal Society an account of a water-spout raised off the land in Deeping fen, printed in their "Transactions," vol. XLVII. p. 447, and of an ancient coin, to "Gent. Mag. 1744." There are several dissertations by him in that miscellany. He was secretary to the Spalding society, 1735. Mr. Pegge, about 1758, had a consultation with Dr. Taylor, residentiary of St. Paul's, and a friend of Ray's, to get him removed to a better situation; and the Doctor was inclined to do it; but, on better information and mature consideration, it was thought then too late to transplant him. He died a bachelor at Spalding in 1760. See his communications to the society, in the Reliquiæ Galeanæ, pp. 57, 58, 63. He also communicated, in MS. "The Truth of the Christian Religion demonstrated from the Report that was propagated throughout the Gentile World about the Birth of Christ, that a Messiah was expected, and from the Authority of Heathen Writers, and from the Coins of the Roman Emperors to the beginning of the second general Persecution under Domitian," in ten sections, never printed. Also a MS. catalogue of household goods, furniture, and ten pictures, removed out of the presence-chamber, 26 Charles II. 14 Dec. 1668, from Mr. Brown, and of others taken out of the cupboard in the chamber, 25 Dec. 1668, by Mr. Church. These were in number 69. (Percy Church, esq. was some time page of honour and equerry to the queen-mother Henrietta Maria). A MS. catalogue of Italian princes, palaces, and paintings, 1735, now in the Society's Museum. 1740, a large and well-written history of the life and writings of the great botanist, his namesake, by Mr. Dale, which was read, and approved. John Ray's account of Cuba, where he was on shore some months. Mr. Johnson calls him his *kinsman*, and says, in honour of him, he finds an inscription on the lower ledge of an altar-tomb, on which lies a mutilated alabaster knight in armour and mail in Gosberkirke, alias Gosberton chapel, now a school at Surfleet,

fleet, to belong to Nicolas Rie, who was ſheriff of Lincolnſhire 5 and 6 Edw. I. 1278, and died 1279 or 80.

RAYNAL (William-Thomas), commonly called the Abbé Raynal, author of the "Hiſtory of the European Settlements in the Eaſt and Weſt Indies," was originally educated among the Jeſuits, and had even become one of that order. Certain it is, that among that fraternity he was firſt inſpired with his love of literature, and with ideas of liberty which but ill-ſuited his own ſituation and proſpects, or the temper of the times. He was author of a great many works; but that upon which he principally became famous is the "Political and Philoſophical Hiſtory of the Indies," above mentioned. In this he was ſaid to have received the aſſiſtance of different friends; but the one diſtinguiſhed feature of the work, namely, a bold diſregard of the opinions generally received, with regard both to religion and politics, is unequivocally his own.

This work has been tranſlated into all languages; and, although many of its poſitions are erroneous, many of his concluſions falſe, his ideas chimerical at one time, and at another hoſtile to good order, it will ever be conſidered as a valuable, curious, and important, production.

Raynal wrote a "Hiſtory of the Parliament of England," and a "Hiſtory of the Stadholderate;" but theſe are both of them more remarkable for a ſpecious ſtyle and loftineſs of invention than for uſeful obſervation or ſolid argument. His "Hiſtory of the Divorce of Catharine of Arragon and Henry the Eighth" is of far greater value than either or than both of the above. This work is not ſo much a recital of, and commentary upon, the fact from which he takes the title, as it is an able picture of univerſal Europe at that period, of the views, intereſts, and power, of all the different potentates. The government of France inſtituted a proſecution againſt Raynal on account of his "Hiſtory of the Indies;" but this was conducted with ſo little ſeverity, that he had ſufficient time and opportunity of retiring to the dominions of the King of Pruſſia, who afforded him the protection he ſolicited, although his character was treated by the author in his book with no great degree of veneration. Raynal alſo experienced the kindneſs of the empreſs of Ruſſia; and it is not a little remarkable of this ſingular perſonage, that, although he was always ſevere in diſcuſſing the characters of princes, yet the moſt deſpotic among theſe heaped many marks of favour and generoſity upon him. The Abbé alſo received a very unuſual mark of reſpect from a Britiſh Houſe of Commons. It was once intimated to the ſpeaker that Raynal was a ſpectator in the gallery. The buſineſs was immediately

ſuſpended, and the ſtranger conducted to a more convenient and honourable ſituation. The great trait of his character was a love of liberty; but he lived to ſee the abuſe of this in the progreſs of the French Revolution, and was himſelf, in ſome degree, the victim of it. His fortunes were once very large; but they were ſo much impaired by the Revolution that he died in a certain degree of poverty. He was intimately connected with almoſt all the learned men of every country who were his contemporaries; and, at the time of his death, which happened in Paris in his 84th year, in March, 1796, he was preparing a new edition of all his works, in which there were to have been many alterations and additions. He is reputed to have left among his manuſcripts a "Hiſtory of the Revocation of the Edict of Nantes," in four volumes; but it is alſo very certain, that, during the ſanguinary reign of Robeſpierre, he burnt a great part of his papers.

RAUWOLF (LEONARD), a native of Augſbourgh and a very eminent phyſician. He diſcovered an early taſte and peculiar talents for botany; to accompliſh himſelf in which ſcience, he travelled through Syria, Arabia, America, and many eaſtern countries. He publiſhed an account of his travels in a quarto volume, printed at Francfort, in 1582. This work has been tranſlated into Engliſh, and was publiſhed in London in 1693. Refuſing to change his religion, which was that of Proteſtantiſm, he found himſelf compelled to leave his native place and retired to Linton, where he died in 1606. The catalogue of the plants which he found in the Eaſt was publiſhed by John Frederic Gronovius, at Leyden, in 1755, under the title of "Flora Orientalis." His "Hortus, Oriens" is preſerved in the public library at Leyden.

READ (ALEXANDER), a native of Scotland, and a phyſician of great eminence and abilities. In 1620, he was created a doctor of phyſic at Oxford, by royal mandate, and was afterwards elected fellow of the College of Phyſicians. He was author of a great number of books on anatomical ſubjects, which enjoyed much of the public attention and eſteem.

REAL (CESAR VICHARD de St.), a polite French writer, was the ſon of a counſellor to the ſenate of Chamberri in Savoy, where he was born, but it is not mentioned in what year. He came very young to France, was ſome time a diſciple of M. de Varillas; and afterwards diſtinguiſhed himſelf at Paris by ſeveral ingenious productions. In 1675, he returned to Chamberri, and went thence to England with the ducheſs of Mazarin; but ſoon after came back to Paris, where he lived a long time, without title or dignity, intent upon literary purſuits. He returned a ſecond time to Chamberri

berri in 1692, and died there the ſame year, pretty old, but not in the beſt circumſtances. He was a man of great parts and penetration, a lover of the ſciences, and particularly fond of hiſtory, which he wiſhed to have ſtudied in a very different manner from what it uſually is, not as a bare recital of facts and ſpeeches, but as a picture of human nature under its various modes of wiſdom, folly, knavery, and madneſs. He wrote a piece, with this view, "De l'Uſage de l'Hiſtoire, Paris, 1672," 12mo; which is full of ſenſible and judicious reflections. In 1674, he publiſhed, "Conjuration des Eſpagnols contre la République de Veniſe en 1618," 12mo. "We have had hiſtorians," ſays Voltaire, "but not a Livy. The ſtyle of 'The Conſpiracy of Venice' is comparable to that of Salluſt: it is evident the abbé de St. Réal had him in his eye, and perhaps has ſurpaſſed him." He loſt as much reputation by his "La Vie de Jéſus Chriſt," publiſhed four years after, as he had gained by his "Conſpiracy of Venice." He wrote many other things: ſome to illuſtrate the Roman hiſtory, which he had made his particular ſtudy: ſome upon ſubjects of philoſophy, politics, and morals; and notes upon the two firſt books of Tully's "Letters to Atticus," of which he made a French tranſlation.

A neat edition of his works was publiſhed at the Hague 1722, in 5 vols, 12mo, without the letters to Atticus; which however were printed in the edition of Paris, 1745, in 3 vols. 4to, and ſix 12mo.

REAUMUR (Rene'-Antoine Ferchault ſieur de), a French philoſopher, who was born of a good family in 1683 at Rochelle, where he was grounded in letters. Then he was ſent to Poitiers for philoſophy; and, in 1699, went to Bourges to ſtudy the law. In the mean time, he had early diſcovered a turn for mathematics and phyſics; and he now went to Paris, to cultivate theſe ſciences. So early as 1708, he was judged worthy to be a member of the academy of ſciences; and he ſoon juſtified the choice that was then made of him by that ſociety. He made innumerable obſervations, and wrote a great number of pieces, upon the various branches of natural philoſophy. His "Hiſtory of Inſects," in 6 vols. 4to, at Paris, is his capital work. Another edition was printed in Holland in 12 vols. 12mo. He died in 1757, not of age, although he was old, but of the conſequences of a fall. He is an exact and clear writer; and there is an elegance in his ſtyle and manner, which is not always to be found among thoſe who have made only the ſciences their ſtudy. He is repreſented alſo as a man of an amiable compoſition, and with qualities to make him beloved as well as admired.

He

He left a great variety of papers and natural curiosities to the academy of sciences.

REBOULET (Simon), born at Avignon, and educated there among the Jesuits. He at first embraced the order in which he had been brought up, but was obliged to quit it on account of his bad health. He was an amiable and studious character, and wrote many curious works, the principal of which is a "Life of Louis XIV." in 3 volumes 4to. This is more remarkable for the accuracy with which it relates facts than from its solidity of argument or brilliancy of style. He died in 1752.

REDE (William), bishop of Chichester, in 1369. He was reckoned the best mathematician of his age, and built the first library of Merton-college, and the castle of Ambarley.

REDI (Francis), an Italian physician and very polite scholar, was descended from a noble family, and born at Arezzo in Tuscany, 1626. His first studies were made at Florence, whence he removed to Pisa, and there was admitted doctor in philosophy and medicine. His ingenuity and skill in these and other sciences acquired him great reputation; and Ferdinand II. duke of Tuscany, chose him his first physician. His constant employ did not hinder him from cultivating the belles lettres: he devoted much of his time to the study of the Italian tongue, and contributed not a little towards compiling the dictionary of La Crusca. Menage, in his "Origines de la Langue Italienne," acknowledges himself obliged to him for many particulars. Redi was a lover of learned men, and ready to serve them in any way he could. He was a member of several academies in Italy; of la Crusca at Florence, of the Gelati at Bologna, and of the Arcadians at Rome. He was subject to the falling sickness in his latter years; yet neither abandoned books, nor his business. He wrote upon vipers, and upon the generation of insects; and he composed a good deal of poetry, some of which he published himself, and some was published after his death by order of the great duke, his master. All his writings are in Italian; and his language is so fine and pure, that the authors of the dictionary of la Crusca have often cited it as a standard of perfection. He died in 1697. Most of his works are translated into French and Latin.

REGIOMONTANUS, an illustrious astronomer, whose real name was Joannes Mullerus, was born at Konigsberg in Franconia, 1436. He was taught his grammar at home, and at twelve years of age sent to Leipsic; where he took a violent turn to astronomy, and wisely applied himself to arithmetic

arithmetic and geometry, as neceſſary to comprehend it rightly. But there was then nobody at Leipſic who could lead him into the depths of this ſcience; and therefore, at fifteen, he removed to Vienna, to ſtudy under the famous Purbachius, who was the profeſſor there, and read lectures with the higheſt reputation. Greater friendſhip and affection could not ſubſiſt than between Regiomontanus and Purbachius; and therefore it is no wonder, that the former ſhould make all conceivable progreſs under the latter. About that time cardinal Beſſarion came to Vienna, to negotiate ſome affairs for the pope; who, being a lover of aſtronomy, had begun to make a Latin verſion of Ptolemy's "Almageſt;" but, not having time to go on with it, deſired Purbachius to continue the work, and for that purpoſe to return with him into Italy, in order to make himſelf maſter of the Greek tongue, of which at preſent he knew nothing. Purbachius conſented to the cardinal's propoſals, provided Regiomontanus might accompany him, and ſhare the taſk; and all things were agreed on, when Purbachius died in 1461. The ſcholar of courſe ſucceeded the maſter to the deſtined office, as well as in his profeſſorſhip, and attended the cardinal the ſame year to Rome; where the firſt thing he did was to learn the Greek language, though in the mean time he did not neglect to make aſtronomical obſervations, as well as to compoſe various works in that ſcience. The cardinal going to Greece ſoon after, Regiomontanus went to Ferrera, where he continued the ſtudy of the Greek language under Theodore Gaza; who explained to him the text of Ptolemy, with the commentaries of Theon; till at length he became ſo perfect in it, that he could compoſe verſes, and read like a critic, in it. In 1463, he went to Padua, where he became a member of the univerſity; and, at the requeſt of the ſtudents, explained Alfraganus, an Arabian philoſopher. In 1464, he removed to Venice, to attend his patron Beſſarion; and, the ſame year, returned with him to Rome, where he waged war with Georgius Trapezuntius, whom he had terribly offended, by animadverting on ſome paſſages in his tranſlations of Theon's Commentary. Not long after, being weary of rambling about, and having procured a great number of manuſcripts, which was one main object of his travels, he returned to Vienna, and performed for ſome time the offices of his profeſſorſhip. Afterwards he went to Buda, at the invitation of Matthias Corvinus the king of Hungary, who was a lover of letters and the ſciences, and founded a rich and noble library there; but, on account of the wars, came and ſettled at Nuremberg in 1471. He ſpent his time here in conſtructing inſtruments, in making obſervations, and publiſhing books, ſome his own, ſome other peo-

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ple's: he publiſhed here the five books of Manilius's "Aſtronomicon." In 1474, pope Sixtus IV. conceived a deſign of reforming the calendar; and ſent for Regiomontanus to Rome, as the moſt proper, and ableſt, perſon to accompliſh his purpoſe. Regiomontanus was very unwilling to interrupt the ſtudies in which he was engaged at Nuremberg; but, receiving great promiſes from the pope, who alſo for the preſent named him archbiſhop of Ratiſbon, he conſented at length to go. He arrived at Rome in 1475, and died there the year after; not without a ſuſpicion of being poiſoned by the ſons of Trapezuntius, who carried on the enmity begun by their father: but Paul Jovius relates, that he died of the plague.

REGIS (PETER SYLVAIN), a French philoſopher, and great propagator of Carteſianiſm, was born in Agenois 1632. He cultivated the languages and philoſophy under the Jeſuits at Cahors, and afterwards divinity in the univerſity of that town, being deſigned for the church. He made ſo uncommon a progreſs, that at the end of four years he was offered a doctor's degree without the uſual charges; but he did not think it became him to accept of it till he had ſtudied alſo in the Sorbonne at Paris. He went thither, but was ſoon diſguſted with theology; and, as the philoſophy of Des Cartes began at that time to make a noiſe through the lectures of Rohault, he conceived a taſte for it, and gave himſelf up entirely to it. He frequented theſe lectures; and, becoming an adept, went to Toulouſe in 1665, and read lectures in it himſelf. Having fine parts, a clear and fluent manner, and a happy way of making himſelf underſtood, he drew all ſorts of people; the magiſtrates, the learned, the eccleſiaſtics, and the very women, who now all affected to abjure the ancient philoſophy. In 1680, he returned to Paris; where the concourſe about him was ſuch, that the ſticklers for Peripateticiſm began to be alarmed. They applied to the archbiſhop of Paris, who thought it expedient, in the name of the king, to put a ſtop to the lectures; which accordingly were diſcontinued for ſeveral months. The whole life of Regis was ſpent in propagating the new philoſophy. In 1690, he publiſhed a formal ſyſtem of it, containing logic, metaphyſics, phyſics, and morals, in 3 vols. 4to, and written in French. It was reprinted the year after at Amſterdam, with the addition of a diſcourſe upon ancient and modern philoſophy. He wrote afterwards ſeveral pieces, in defence of his ſyſtem; in which he had diſputes with M. Huet, Du Hamel, Malebranche, and others. His works, though abounding with ingenuity and learning, have been diſregarded in conſequence of the great diſcoveries and advancement in philoſophic knowledge that have

have been ſince made. He died in 1707. He had been choſen member of the academy of ſciences in 1699.

REGIUS (URBAN), a learned man of the 16th century, and born at Langenargen. He commenced his ſtudies at Lindaw, whence he went to Fribourg. He afterwards accompliſhed himſelf as a teacher of youth at Baſil and Ingolſtad, at which latter place he read lectures. He was ſecurity for the debts of ſome of his ſcholars; and, being driven to great difficulties, was compelled to ſell his books and enliſt for a private ſoldier. He was accidentally ſeen in this ſituation by the profeſſor Eccius, who extricated him from his misfortunes, and reſtored him to the Muſes. He after this purſued his ſtudies with ſo much ſucceſs, that he received, at Ingolſtad, the poetical and oratorical crown from the hands of the emperor Maximilian. In a ſhort time he was preſented to the profeſſorſhip of rhetoric and poetry. Having applied himſelf to the ſtudy of divinity, he became a Lutheran, and a ſucceſsful oppoſer of popery. He went to Augſbourg in conſequence of ſome miſunderſtanding between his benefactor Eccius and Luther, and there founded a reformed church. Eccius endeavoured, though without effect, to bring him back to the church of Rome. This illuſtrious man lived at Augſbourg till 1530: he then entered into the ſervice of the duke of Brunſwic, who made him ſuperintendant of the church of Lunenbourg. He died ſuddenly at Zell, in 1541.

REGNARD (JOHN FRANCIS), one of the beſt French comic writers after Moliere, was born at Paris in 1647. He had ſcarcely finiſhed his ſtudies, when he was ſeized with a paſſion for travelling, and an ardent deſire to ſee the different countries of Europe. He went to Italy firſt, but was unfortunate in his return thence; for, the Engliſh veſſel bound for Marſeilles, on which he embarked at Genoa, was taken in the ſea of Provence by the Barbary Corſairs; and he was carried a ſlave to Algiers. Being always a lover of good eating, he knew how to make ragoûts; and, by this means procuring an office in his maſter's kitchen, his bondage ſat the more eaſily upon him. His amiable manners and pleaſant humour made him a favourite with all about him, and not a little ſo with the women; for he had alſo the advantage of a good perſon. An intrigue with one of theſe, in which matters were carried as far as they could go, involved him in a terrible difficulty; for, his maſter, coming to the knowledge of it, inſiſted upon his ſubmitting to the law of the country, which obliged a Chriſtian, convicted of ſuch a commerce, either to turn Mahometan, or to ſuffer death by fire. Regnard did not care to do either; and luckily he was freed from the dilemma

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by the French conſul, who, having juſt received a large ſum for his redemption, bought him off, and ſent him home.

He had not been long at Paris, before he formed plans for travelling again; and accordingly, in April 1681, he ſet out to viſit Flanders and Holland, whence he paſſed to Denmark, and afterwards to Sweden. Having done ſome ſingular piece of ſervice to the king of Sweden, this monarch, who perceived that he was travelling out of pure curioſity, told him, that Lapland contained many things well worthy of obſervation; and ordered his treaſurer to accommodate him with whatever he wanted, if he choſe to proceed thither. Regnard embarked for Stockholm, with two other gentlemen that had accompanied him from France; and went as far as Torne, a city at the bottom of the Bothnic Gulph. He went up the river Torne, whoſe ſource is not far from the Northern cape; and at length penetrated to the Icy ſea. Here, not being able to go farther, he and his companions engraved theſe four lines upon a rock:

" Gallia nos genuit, vidit nos Africa, Gangem
" Hauſimus, Europamque oculis luſtravimus omnem;
" Caſibus & variis acti terraque marique,
" Hic tandem ſtetimus, nobis ubi defuit orbis."

While he was in Lapland, his curioſity led him to enquire into the pretended magic of the country; and he was ſhewn ſome of the learned in this black art, who, not ſucceeding in their operations upon him, pronounced him a greater magician than themſelves. After his return to Stockholm, he went to Poland, thence to Vienna, and from Vienna to Paris, after a ramble of almoſt three years.

He now ſettled in his own country, and wrote a great many comedies. He was made a treaſurer of France, and lieutenant of the waters and foreſts: he lived like a philoſopher and a voluptuary. He was born with a genius, lively, gay, and truly comic; and his comedy of "The Gameſter" is compared with thoſe of Moliere. He dedicated the comedy, called "Menechmes," to Boileau; though he afterwards wrote againſt that poet: but they were again thoroughly reconciled. This man, though of ſo gay an humour, died of chagrine in his 52d year: and it is ſaid, that he even contributed himſelf to ſhorten his days.

His works, which conſiſt of comedies and his travels, were printed at Rouen 1731, in 5 vols. 12mo; but there are many dramatic performances and pieces of poetry of his, beſides what that collection contains.

REGNIER

REGNIER (MATHURIN), a ſatirical French poet, was the ſon of a citizen of Chartres, by a ſiſter of the abbé Deſportes, a famous poet alſo, and was born there in 1573. He was brought up to the church, yet very unfit for it, on account of his debaucheries; which, it ſeems, were ſo exceſſive, that, as we learn from himſelf, he had at thirty all the infirmities of old age. He was twice at Rome, in 1593, and 1601. In 1604, he obtained a canonry in the church of Chartres; he had other benefices, and alſo a penſion of 2000 livres, which Henry IV. ſettled on him in 1606. He died at Rouen in 1613.

He was the firſt among the French who ſucceeded in ſatire; and, if Boileau has had the glory of raiſing that ſpecies of compoſition to perfection among them, it may be ſaid of Regnier, that he laid the foundation, and was perhaps more an original writer than Boileau. He is ſuppoſed to have taken Juvenal and Perſius for his model: it is certain, that he has in ſome places imitated Ovid, and borrowed largely from the Italians. He is very ingenious, and has a fine manner of expoſing vice. In the mean time ſome of that impurity, which ran through his life, has crept alſo into his writings; for, he is frequently very obſcene. Seventeen of his ſatires with other poems were printed at Rouen in 1614. There is a neat Elzevir edition of his works at Leyden, 1652, 12mo; but the moſt magnificent is that of London 1729, 4to, with ſhort notes by M. Broſſette.

REGNIER de MARETS, (SERAPHIN,) a French writer, was born at Paris in 1632; and, at fifteen, diſtinguiſhed himſelf by tranſlating the "Batrachomyomachia" into burleſque verſe. At thirty, he went to Rome as ſecretary to an embaſſy. An Italian ode of his making procured him a place in the academy de la Cruſca in 1667; and, in 1670, he was elected a member of the French academy. In 1684, he was made perpetual ſecretary, after the death of Mezeray; and it was he who drew up all thoſe papers, in the name of the academy, againſt Furetiere. In 1668, the king gave him the priory of Grammont, which determined him to the eccleſiaſtical function: and, in 1675, he had an abbey. His works are, an Italian tranſlation of Anacreon's odes, which he dedicated to the academy de la Cruſca in 1692; a French grammar; and two volumes of poems, in French, Latin, Italian, and Spaniſh. He tranſlated, into French, Tully "De Divinatione, & de Finibus;" and Rodrigue's "Treatiſe of Chriſtian perfection," from the Spaniſh. He died in 1713, aged 83. "He has done great ſervice to language," ſays Voltaire, "and is the author of ſome poetry in French and Italian. He contrived to make one of his Italian pieces paſs for Petrarch's:

but

but he could not have made his French verſes paſs for thoſe of any great French poet."

REGULUS (MARCUS ATTILIUS), a conſul during the firſt Punic war. He reduced Brunduſium; and, in his ſecond conſulſhip, he took 64 and ſunk 30 galleys of the Carthaginian fleet, on the coaſts of Sicily. Afterwards he landed in Africa, and ſo rapid was his ſucceſs, that, in a ſhort time, he made himſelf maſter of about 200 places of conſequence on the coaſt. The Carthaginians ſued for peace, but the conqueror refuſed to grant it, and ſoon after he was defeated in a battle by Xanthippus, and 30,000 of his men were left on the field of battle, and 15,000 taken priſoners. Regulus was in the number of the captives, and he was carried in triumph to Carthage. He was ſent by the enemy to Rome, to propoſe an accommodation and an exchange of priſoners; and, if his commiſſion was unſucceſsful, he was bound by the moſt ſolemn oaths to return to Carthage, without delay. When he came to Rome, Regulus diſſuaded his countrymen from accepting the terms which the enemy propoſed; and, when his opinion had had due influence on the ſenate, Regulus retired to Carthage agreeably to his engagements. The Carthaginians were told that their offers of peace had been rejected at Rome, by the means of Regulus, and therefore they prepared to puniſh him with the greateſt ſeverity. His eyebrows were cut, and he was expoſed for ſome days to the exceſſive heat of the meridian ſun, and afterwards confined in a barrel, whoſe ſides were every where filled with large iron ſpikes, till he died in the greateſt agonies. His ſufferings were heard of at Rome, and the ſenate permitted his widow to inflict whatever puniſhment ſhe pleaſed on ſome of the moſt illuſtrious captives of Carthage, which were in their hands. She confined them alſo in preſſes filled with ſharp iron points, and was ſo exquiſite in her cruelty, that the ſenate at laſt interfered, and ſtopped the barbarity of her puniſhments. Regulus died about 251 years before Chriſt.

REINECCIUS (REINIER), a native of Steinheim. He ſtudied the Belles Lettres at the Univerſity of Francfort and Helmſtead till the time of his death which happened in 1595. He was author of a tract on the Method of ſtudying Hiſtory; of a work, entituled, "Hiſtoria Julia," very learned and rare, of a Chronica Hieroſolymitanum which is no leſs ſo, and, laſtly, of an "Hiſtoria Orientalis" in quarto. He was a very learned man, and few have written ſo well on the origin of ancient nations.

REINESIUS (THOMAS), a learned and philoſophic German, was born at Gotha, a city of Thuringia, in 1587. He was a phyſician; but applied himſelf to polite literature, in which

which he chiefly excelled. After practising physic in other places, he settled at Altenburg; where he resided several years, and was made a burgo-master. At last, having been raised to be counsellor to the elector of Saxony, he went and lived at Leipsic; where he also died in 1667. One of his letters relates many circumstances of his life, and shews him to have been a man of sorrow; though, as will appear afterwards, he was more than ordinarily upon his guard, that he might not be involved in the troubles of the world.

He wrote a piece or two upon subjects of his own profession; but the greatest part of his works relate to philology and criticism, among which are "Variarum Lectionum libri tres," in 4to. He was not one of those philologers or critics whose only talent is memory, but of those who go beyond what they read, and know more than their books teach them; whose penetration enables them to draw many consequences, and suggests conjectures which lead them to the discovery of hidden treasures; who dart a light into the gloomy places of literature, and extend the limits of ancient knowledge. He knew the secret of living happily, that is, as happily as the constitution and temperament of a man's body will permit him; yet could not escape a pretty good share of human misery. He avoided disagreeable connexions as much as possible; and, as we learn from his first letter to Hoffman, refused professorships which had often been offered him, for fear of meeting with insupportable colleagues.

We find by his printed letters, that he was consulted as an oracle; that he answered very learnedly whatever questions were brought to him; that he was extremely skilled in the families of ancient Rome, and in the study of inscriptions. A very fine elogium is given of his merit, as well as of his learned and political works, by Grævius, in the dedication of the second edition of Casaubon's epistles, dated Amsterdam, August 31, 1655. He partook of the liberality which Lewis XIV shewed to the most celebrated scholars of Europe, and received with the present a very obliging letter from Colbert; which favour he returned, by dedicating to him his "Observations on the Fragment of Petronius," in 1666. The religion of Reinesius was suspected to be of the philosophical kind.

REINHOLD (Erasmus), an eminent astronomer and mathematician, was born at Salfeldt, in Thuringia, a province in Upper Saxony, the 11th of October, 1511. He studied mathematics under James Milichi at Wittemberg, in which university he afterwards became professor of those sciences, which he taught with great applause. After writing a number of useful, and most learned works, he died the 19th of Feb.

1553, at 42 years of age only. His writings are chiefly the following: 1. "Theoriæ novæ Planetarum G. Pinbachii, augmented and illuſtrated with Diagrams and Scholia," in 8vo, 1542; and again in 1580. 2. "Ptolemy's Almageſt, the firſt book, in Greek, with a Latin Verſion, and Scholia, explaining the more obſcure paſſages;" in 8vo, 1549. 3. "Prutenicæ Tabulæ Cœleſtium Motuum," in 4to, 1551; again, in 1571; and alſo in 1585. 4. "Primus liber Tabularum Directionum." Reinhold prepared, likewiſe, an edition of many other works, which are enumerated in the "Emperor's Privilege, prefixed to the Prutenic Tables;" namely, "Ephemerides for ſeveral years to come, computed from the New Tables;" "Tables of the Riſing and Setting of ſeveral fixed Stars, for many different Climates and Times;" "The Illuſtration and Eſtabliſhment of Chronology by the Eclipſes of the Luminaries and the great Conjunction of the Planets, and by the Appearances of Comets, &c."

Reinhold left a ſon, named alſo Eraſmus after himſelf, an eminent mathematician and phyſician at Salfeldt. He wrote a ſmall work, in the German language, on Subterranean Geometry, printed in 4to, at Erfurt, 1575. He wrote, alſo, concerning the new ſtar which appeared in Caſſiopeia in the year 1572; with an "Aſtrological Prognoſtication," publiſhed in 1574, in the German language.

REISKE (John James), a moſt profound ſcholar and ſagacious critic, was born in 1706, at a ſmall town of the dutchy of Anhalt. After ſtruggling with ſome difficulties in his ſchool education, in which however he, by perſeverance, obtained conſiderable advantages, he went, in 1733, to Leipſic; where he continued, for the ſake of ſtudy, five years. Here he accompliſhed himſelf in Arabic, and tranſlated and publiſhed a book from that language. In order to proſecute his ſtudy of Arabic with greater effect, he travelled on foot, and with many difficulties, to Leyden. Here he was employed in arranging the Arabic manuſcripts, for which, however, he received a very ſcanty compenſation; and here alſo he tranſlated from the German and French, into Latin, various eſſays ſent him by Dorville, whom he had viſited in his journey, and who afterwards inſerted theſe papers in the "Miſcellanea Critica." Dorville was ſo well pleaſed with his ſkill and diligence, that he employed him in more important concerns. At his deſire, Reiſke tranſlated the whole of the Chariton from the Greek, and the Geography of Abulfeda from the Arabic, into Latin. At Leyden he continued for the ſpace of eight years; where a ſtorm of jealouſy and calumny excited againſt him by the younger Burman, finally induced him to change his reſidence. This was principally owing

owing to the freedom he uſed with reſpect to the edition of Petronius, edited by the younger Burman at Leyden; however, before he quitted it he took the degree of doctor of phyſic, which was given him in a manner which did him the higheſt honour. He then viſited different parts of Germany, till he at length ſettled at Leipſic a ſecond time. Here, for twelve years, notwithſtanding he was made profeſſor of Arabic, he experienced all the inconveniences of poverty, and was obliged to undergo a great deal of drudgery for bookſellers, and the editors of periodical publications, to procure a ſubſiſtence; at this period in particular, the Acta Eruditorum were greatly indebted to him. Amidſt all theſe hardſhips, however, he found opportunity to write and to publiſh his "Animadverſiones in Auctores Græcos," in five volumes; a work of extraordinary learning and merit. In 1758, by the death of Haltauſius, he obtained a ſituation at once honourable and lucrative, which placed him above want, and enabled him to follow his favourite purſuits at eaſe. He was made rector of the academy at Leipſic, in which office he continued till the time of his death. In 1794, he married Erneſtina Chriſtina Muller, a woman of wonderful attainments, whoſe knowledge was hardly inferior to his own, and particularly in Greek literature. She aſſiſted him in all his literary labours, and eſpecialy in his immortal work of the "Edition of the Greek Orators." Thus, in the manner moſt grateful to himſelf, Reiſke conſumed the remainder of his life, which continued till 1774, when he died poſſeſſed of the higheſt reputation. The number of works which he ſuperintended and publiſhed is very great; but it will be ſufficient to name thoſe which are moſt fought after and eſteemed. Theſe are, the "Remarks upon Greek Authors," before mentioned. An "Edition of the Greek Orators," in 12 vols. 8vo, which was finiſhed by his widow. "Dionyſius Halicarnaſſenſis," in 7 vols. "Plutarch's Works," in 9 vols. "Theocritus, &c. &c." This John James Reiſke muſt not be confounded with John Reiſke, rector of the college of Wolfenbuttel, who was alſo a learned man, and publiſhed various works.

RELAND (Hadrian), an eminent orientaliſt and very learned man, was born at Ryp, a village in North-Holland, July 17, 1676. His father was miniſter of that village, but afterwards removed to Alkmaar, and then to Amſterdam. In this laſt city Reland was educated with infinite care; and at eleven years of age, having paſſed through the uſual courſes at ſchool, was placed in the college under Surenhuſius. During three years of ſtudy under this profeſſor, he made a vaſt progreſs in the Hebrew, Syriac, Chaldee, and Arabic languages; and at his leiſure-hours applied himſelf to poetry,

in which he ſucceeded very well. At fourteen, he was ſent to Utrecht; where he ſtudied under Grævius and Leuſden, perfected himſelf in the Latin and Oriental tongues, and applied himſelf alſo to philoſophy, in which he took the degree of doctor. At ſeventeen, he entered upon divinity under the direction of Herman Witſius and others; but did not abandon the Oriental languges, which were always his favourite ſtudy. After he had reſided ſix years at Utrecht, his father ſent him to Leyden, to continue his theological ſtudies under Frederic Spanheim and others; where he ſoon received the offer of a profeſſorſhip at Linden, either in philoſophy or the Oriental languages. He would have accepted it, though but juſt two and twenty; but his father's ill ſtate of health would not allow him to remove ſo far from Amſterdam. In 1699, he was elected profeſſor of philoſophy at Harderwick, but did not continue there long; for, king William having recommended him to the magiſtrates of Utrecht, he was offered in 1701 the profeſſorſhip of Oriental languages and eccleſiaſtical antiquities, which he readily accepted. In 1703, he took a wife, by whom he had three children. In 1713, a ſociety for the advancement of Chriſtian knowledge was eſtabliſhed in England, as was that for the propagation of the goſpel in foreign parts the year after; of both which Reland became a member. He died of the ſmall-pox, at Utrecht, Feb. 5, 1718, in his 42d year. He was a man of an excellent diſpoſition, and of great humanity and modeſty. He had a correſpondence with the moſt eminent ſcholars of his time.

He wrote and publiſhed a great number of works, in order to promote and illuſtrate ſacred and Oriental learning; the chief of which are theſe. "De Religione Mohammedica libri duo, 1705," 12mo. The firſt book contains a ſhort account of the faith of the Mahometans, in an Arabic manuſcript with a Latin tranſlation; the ſecond vindicates them from doctrines and imputations falſely charged upon them. A ſecond edition, with great additions, was printed in 1717, 12mo. "Diſſertationum Miſcellanearum Partes Tres, 1706, 1707, 1708," in 3 vols. 12mo. There are thirteen diſſertations upon the following curious ſubjects: "De ſitu Paradiſi Terreſtris;" De Mari Rubro;" "De Monte Garizim;" "De Ophir;" "De Diis Cabiris;" "De Veteri Lingua Indica;" "De Samaritanis;" "De Reliquiis veteris linguæ Perſicæ;" "De Perſicis vocabulis Talmudis;" "De jure Militari Mohammedanorum contra Chriſtianos bellum gerentium;" "De linguis Inſularum quarundam orientalium;" "De linguis Americanis;" "De Gemmis Arabicis." His next work was, "Antiquitates Sacræ Veterum Hebræorum, 1708,"

1708," 12mo; but the beſt edition is that of 1717, 12mo, there being many additions. Then he publiſhed, "Diſſertationes Quinque de Nummis veterum Hebræorum, qui ab inſcriptarum literarum forma Samaritani appellantur. Accedit diſſertatio de marmoribus Arabicis Puteolanis, 1709," 12mo. But his greateſt work was, "Palæſtina ex monumentis veteribus illuſtrata, & chartis Geographicis accuratioribus adornata. Traject. 1714," 2 vols. 4to. This edition is ſuperior in all reſpects to that of Nuremberg, 1716, 4to. "De Spoliis Templis Hieroſolymitani in arcu Titiano Romæ conſpicuis liber, cum figuris, 1716," 12mo.

Reland publiſhed many ſmaller things of his own, among which were Latin poems and orations; and was alſo concerned as an editor of books written by others. His works are all in Latin, and neatly printed.

REMBRANDT (VAN REIN), a Flemiſh painter of great eminence, was the ſon of a miller, and born near Leyden in 1606. He is one of thoſe who owed all the ſkill in his profeſſion to the ſtrength of his own genius; for, the advantages of education were few or none to him. His turn lay powerfully towards painting, inſomuch that he ſeems to have been incapable of learning any thing elſe; and it is ſaid, that he could ſcarcely read. We muſt not, therefore, expect to find correctneſs of deſign, or a guſto of the antique, in the works of this painter. He had old pieces of armour, old inſtruments, old head-dreſſes, and abundance of old ſtuff of various ſorts, hanging up in his work-ſhop, which he ſaid were his antiques. His ſole aim was to imitate living nature, ſuch as it appeared to him; and the living nature, which he had continually before his eyes, being of the heavy kind, it is no wonder, that he ſhould imbibe, as he did, the bad taſte of his country. Nevertheleſs, he formed a manner entirely new and peculiar to himſelf; and drew abundance of portraits with wonderful ſtrength, ſweetneſs, and reſemblance. Even in his etching, which was dark, and as particular as his ſtyle in painting, every individual ſtroke did its part, and expreſſed the very fleſh, as well as the ſpirit, of the perſons it repreſented. The union and harmony in all his compoſitions are ſuch as are rarely to be found in other maſters. He underſtood the Claro Obſcuro in the higheſt degree: his local colours are a help to each other, and appear beſt by compariſon; and his carnations are as true, as freſh, and as perfect, as Titian's.

There was as great a ſingularity in the behaviour of this painter, as in his taſte and manner of painting: and he was an humouriſt of the firſt order, though a man of ſenſe and a fine genius. He affected an old-faſhioned ſlovenly dreſs, and

loved mean and pitiful company, though he had got ſubſtance enough to keep the beſt. Some of his friends telling him of it, he anſwered, "When I have a mind to unbend and refreſh my mind, I ſeek not honour ſo much as liberty:" and this humour he indulged, till, as it uſually happens, he reduced his fortunes to a level with the pooreſt of his companions. He died in 1668; "for nothing more to be admired," ſays a certain writer, "than for his having heaped up a noble treaſure of Italian prints and drawings, and making no better uſe of them."

RENAUDOT (THEOPHRASTUS), a phyſician, and a man learned in many reſpects; and who diſtinguiſhed himſelf by being the firſt author of Gazettes in France in 1631, and by ſome literary productions. Theophraſtus was born at Loudun in 1583, and died at Paris, where he had ſpent the greateſt part of his life, in 1653.

RENAUDOT (EUSEBIUS), a French writer, very learned in Oriental hiſtory and languages, was born at Paris in 1646; and, being taught claſſical literature by the Jeſuits, and philoſophy in the college of Harcourt, afterwards entered into the congregation of the oratory, where he did not continue long. His father being firſt phyſician to the dauphin, he was early introduced to ſcenes, where his parts, his learning, and his politeneſs, made him admired. His reputation was afterwards advanced and eſtabliſhed by ſeveral learned works, which he publiſhed. In 1700, he attended cardinal de Noailles to Rome; and received great honours, together with the priory of Froſſay in Bretany, from pope Clement V. Returning by Florence he was honoured in the ſame manner by the great duke; and was alſo made a member of the academy de la Cruſca. On his return to France, he devoted himſelf entirely to letters, and compoſed a great number of learned diſſertations, which are printed in the "Memoirs of the Academy of Inſcriptions," of which he was a member, as well as of the Frency academy. He died in 1720, with high ſentiments of devotion. Voltaire ſays, that "he may be reproached with having prevented Bayle's Dictionary from being printed in France."

RESENIUS (PETER JOHN), counſellor and profeſſor at Copenhagen, at which place he was born in 1625. His father and his two grandfathers had been biſhops of Sealand. He ſtudied the Belles Lettres and the Civil Law at Leyden, for four years; after which he travelled into France, Spain, and Italy. At Padua, he was made counſellor of the German nation, and ſyndic of the univerſity, and might, if he had pleaſed, been made knight of St. Mark. Returning to Denmark, he was made profeſſor of moral philoſophy at Copenhagen,

hagen, in 1657; then conſul, counſellor of the ſupreme council, and finally, preſident of Copenhagen, and counſellor of Juſtice. He had afterwards a grant of nobility, and at length counſellor of ſtate. He preſented his valuable library to the univerſity of Copenhagen, a catalogue of which has been publiſhed. He was author of various works of greater or leſs merit; the principal of which is the "Edda Iſlandorum Inorroum Iſlandice, Danice et Latine, cum præfacione duplici. Lexicon Iſlandicum, a Gudmundo Andreæ Iſlando ſcriptum, a Reſerio auctum." He died in 1588.

RESSIUS (RUTGER), greek-profeſſor at Louvain, at the end of the 15th century. He was ſo learned a man, that Eraſmus thus expreſſes himſelf concerning him. "Doctior an inveniri poſſit neſcio, certè diligentiorem ac moribus puriorem vix invenias." He publiſhed the "Aphoriſms of Hippocrates," and other works, and died in 1545.

REUCHLIN (JOHN), a learned German, who contributed much to the reſtoration of letters in Europe, was born at Pforzheim in 1450. His parents, perceiving in him good parts and a turn to books, were eaſily perſuaded to give him a liberal education, at a time when learning and the ſciences, by being ſo rarely met with, were ſo much eſteemed and honoured. He went to Paris, then the ſeat of literature in theſe weſtern parts, with the biſhop of Utrecht; where he ſtudied grammar under Joannes à Lapide, rhetoric under Gaguinus, Greek under Tiphernas, and Hebrew under Weſſelus. Being returned to his own country, he took the degree of doctor in philoſophy at Baſil, where he lived four years; then went to Orleans to ſtudy the law, and was admitted doctor in 1479. He taught the Greek language at Orleans, as he had done at Baſil; and compoſed and printed a grammar, a lexicon, ſome vocabularies, and other works of a like nature, to facilitate the ſtudy of that language. He gained prodigious reputation by this; for, the knowledge of the two languages was at that time ſo rare an accompliſhment, that it was actually made a title of honour. This appears from the following inſcription of a letter: "Andronicus Contoblacas, natione Græcus, utriuſque linguæ peritus, Joanni Reuchlino," &c. that is, "Andronicus Contoblacas, a Greek, ſkilled in both languages, to John Reuchlin," &c.

After ſome time, Eberhard count of Wirtemberg being to make the tour of Italy, Reuchlin was pitched upon among others to attend him; chiefly becauſe, during his reſidence in France, he had corrected his own German pronunciation of the Latin, which appeared ſo rude and ſavage to the Italians. They were handſomely received at Florence by Laurence de Medicis, the father of Leo X. and became acquainted with

many learned men there, as Chalcondylas, Ficinus, Politian, Picus earl of Mirandula, &c. They proceeded to Rome, where Hermolaus Barbarus prevailed with Reuchlin to change his name to Capnio, which ſignifies the ſame in Greek as Reuchlin does in German; that is, *ſmoke*. Count Eberhard entertained ſo great an eſteem for Capnio, ſo he was afterwards called, that, upon his return to Germany, he made him ambaſſador to the emperor Frederic III.; at whoſe court he came to be ſo much conſidered, that the emperor conferred many honours upon him, and made him many preſents. He gave him in particular an ancient Hebrew manuſcript bible, very neatly written, with the text and paraphraſe of Onkelos, and the notes of the Maſorets. Frederic died in 1493; and Capnio returned to count Eberhard, who died alſo about three months after the emperor: when, an uſurpation ſucceeding, Capnio was baniſhed. He retired to Worms, and wrote books: but the elector Palatine, having a cauſe to defend at Rome ſome time after, ſelected him as the fitteſt and ableſt man for his purpoſe; and accordingly, in 1498, Capnio made an oration before the pope and cardinals concerning the rights of the German princes, and the privileges of the German churches. He ſtayed more than a year at Rome; and had ſo much leiſure as to perfect himſelf in the Hebrew tongue under Abdias a Jew, and alſo in the Greek under Argyropylus. He was vexed in his old age by an unhappy difference with the divines of Cologne, occaſioned by a Jew named Pfefferkorn, who, though an impoſtor detected, contrived to be ſupported by theſe noodles in a diſpute with Capnio, while all the learned were on his ſide. His enemies would have embroiled him in Luther's cauſe; but he continued always a Catholic, and gave them no advantage.

He died in 1522, after having done as much as any man of his age to promote literature, both by teaching the Latin, Greek, and Hebrew languages, and by writing books. He may be conſidered as the firſt man who introduced the ſtudy of the Hebrew among modern Chriſtians. He is ſuppoſed to have been the chief author of the celebrated work, intituled, "Epiſtolæ Obſcurorum Virorum."

REVET (Edward), an author of a comedy in the time of Charles II. The title of this piece was Town Shifts, or Suburb Juſtice, which he is ſaid to have written in a fortnight, but of which, nevertheleſs, Langbane ſpeaks ſo well as to ſay it is inſtructive.

REYNEAU (Charles René), an eminent French mathematician, was born at Briſſac, in Anjou, in 1650. At the age of twenty he entered into a religious order, the employment of which was the education of youth. His ſuperiors ſent him to teach philoſophy at Pezenas, and afterwards at Toulon;

Toulon; by which he formed ſo great an affection for mathematical learning, that he was elected to the mathematical chair at Angers in 1683.

He undertook for the uſe of his ſcholars, to reduce into a body the theories of Newton, Deſcartes, Leibnitz, &c. &c. Accordingly he publiſhed, in 2 vols. 4to. his "Analyſis demonſtrated." This work became exceedingly popular in France; and he was made yet more ſo by his publication of a work intended for ſuch as were unſkilled in mathematical learning. This was called "Science du Calcul des Grandeurs." In 1716, Reyneau was admitted a member of the French academy; after which he publiſhed a ſmall tract on logic, and prepared materials for a ſecond volume of his "Science du Calcul." He died at the age of ſeventy-two, equally regretted for his learning and his virtues.

REYNER (JOHN). He was born in the city of Lincoln, and educated in Emanuel college, Cambridge, of which he was elected a fellow. In 1662, when he was ejected for non-conformity, he left the miniſtry, and ſtudied phyſic. He was much preſſed to take upon himſelf the education of youth, for which he was well qualified, but was taken off by the ſmall-pox, at Nottingham. He was a perſon of conſiderable learning, as appears from ſeveral pieces he has left behind him.

REYNOLDS (Sir JOSHUA), was a native of Plympton, in Devonſhire, at which place he was born, July 16, 1723. His father was a ſchoolmaſter, and highly eſteemed for his learning as well as his benevolence. Sir Joſhua was diſtinguiſhed among his brothers and ſiſters by ſuperior acuteneſs, and above all, by a natural propenſity for drawing; notwithſtanding which, he was at firſt intended for the church, and accordingly was ſent to the univerſity. His accidentally meeting with "Richardſon's Theory" was what firſt confirmed him in his idea of proſecuting the profeſſion of a painter. He requeſted therefore, and his requeſt was indulged, to be ſent to London, to accompliſh himſelf as an Artiſt; and his firſt maſter was Mr. Hudſon, who, though not very eminent himſelf, produced many eminent men. After remaining ſome time under Hudſon, Reynolds viſited Italy, which was about the year 1749. His companion, and perhaps we may ſay patron, was the late lord Keppel. Here he cultivated true taſte, and copied the productions of real genius at the fountain-head. In Italy he continued for the ſpace of two years; after which, he returned to England, well acquainted with the Italian language, and highly improved by travel as well as cloſe ſtudy. The firſt portrait which attracted the curioſity and attention of the public, was a whole length of commodore Keppel, which

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was afterwards engraved by Fiſher. His next was the portrait of lord Edgecumbe; and theſe introduced him to the notice and patronage of the firſt among the Engliſh nobility. No artiſt, it may be obſerved, has preſerved ſo many and ſuch faithful reſemblances of the more diſtinguiſhed perſonages of modern times. His hiſtorical pieces were no leſs admired; a catalogue of which would ſwell an account of this incomparable artiſt to an undue length. In 1764, he was the firſt promoter of the literary club, which was afterwards adorned by the preſence and talents of Johnſon, Burke, Windham, and others of the moſt accompliſhed of our countrymen.

The academy of painting, ſculpture, and architecture, was eſtabliſhed in 1769, under the immediate patronage of the king: and the honourable office of preſident was conferred on Mr. Reynolds, together with the dignity of knighthood; and here an anecdote occurs which is worth commemorating.

Sir Joſhua was elected alderman of his native town of Plympton, of which, it is affirmed, he was more proud than of any diſtinction he afterwards received. The king heard of this circumſtance, and on Sir Joſhua's appearing at court after his knighthood, with the extreme good-nature which has ever marked the ſovereign's demeanour, he laughed at him on the ſubject: "It is very true Sir," ſaid Sir Joſhua in reply, "and I am in fact more proud of the honour than of any I ever received;" but, immediately recollecting himſelf, he added, "except that which I have received from your majeſty."

Independent of his qualities and accompliſhments as an artiſt, Sir Joſhua poſſeſſed great literary talents; and the diſcourſes, which he annually delivered to the ſtudents at the royal academy, are much and deſervedly admired. Let it not be omitted alſo, that whilſt he lived he was the valued friend of Burke, of Johnſon, Garrick, and Goldſmith; of the two Wartons, Windham, Beattie, and other men of the greateſt genius.

In 1782, Mr. Maſon publiſhed a tranſlation of "Dufreſnoy's Art of Painting," which Sir Joſhua Reynolds enriched with various annotations. He alſo illuſtrated Shakſpeare with many curious and happy remarks. In 1791, his increaſing infirmities induced him to reſign his ſituation as preſident of the royal academy. The laſt portrait which he painted was that of Mr. Fox, which evinced, that he poſſeſſed to the very laſt, all the excellences of his art. Before his death he was afflicted with a profound melancholy, and could not even conſent to endure the conſolations of friendſhip. On Thurſday, Feb. 23d, 1792, Sir Joſhua paid the great debt to nature, in the 69th year of his age.

Sir

Sir Joſhua Reynolds was fellow of the royal and antiquary ſocieties, and doctor of Laws, of Oxford, and Dublin; and member of the company of Painters-Stainers, in London.

The ſame love for, and unremitting attention to, his art, attended him through life; for it was his conſtant practice to enter his ſtudy at nine in the morning, never quitting it, except on particular occaſions, before five in the evening.

He has been charged, perhaps with ſome truth, with a want of invention; but the ſlighteſt hint ſufficed to ſet his powers in motion, while the moſt unpromiſing materials, by the operation of his mind, were converted to the nobleſt purpoſes. In the heads even of ballads may be found the rudiments of many of his moſt admired works; and there is not the ſmalleſt doubt, but the deſign for his majeſty's portrait, which now adorns the council chamber of the royal academy, was ſuggeſted by a two-penny print to be ſeen on every wall in London.

Without, perhaps, taking the lead in any department of his art, he united more excellences than have been found in any ſingle work of his predeceſſors; leaving little for the moſt faſtidious critic to wiſh added, either to his colouring or his clara obſcura; poſſeſſing alſo a fine ſenſe of form, though not a ſufficient power of execution. If, in following the allurements of fancy, he ſometimes ſtumbled on the very threſhold of affectation, yet has he, on the other hand, furniſhed us with many examples even of the ſublime; and the admirers of beauty and ſimplicity will be indebted for many a mental treat to the happy efforts of this accompliſhed maſter.

Thoſe qualities, whether of form or colour, that are directed merely to the eye, were imitated by him with a vigour that did not always accompany his efforts in delineating the operations of the mind. Count Ugolino, and perhaps his Cardinal Beaufort, may form exceptions to this obſervation. His character in this particular has indeed been rendered liable to ſome contempt, from an injudicious effort to raiſe it; and the catalogue of his hiſtorical works has been ſwelled with fancy-portraits, and other pictures, better deſcribed by the term *capricios* than the ſevere and unequivocal title of hiſtory.

If his life was honourable to him, the reſpect paid to his memory was no leſs ſo. Many characters, diſtinguiſhed for rank and talents, attended to grace his obſequies, and pay the laſt tribute to departed excellence. The city gates were opened to receive the ſolemn train, where it was joined by the chief magiſtrate; the ſhops were all the way ſhut up; and, for the honour of the arts, be it remembered, that, when the remains

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of the late preſident of the royal academy were removed from Somerſet-houſe to the great national cathedral, the commerce of the firſt commercial city in the world was for ſome hours ſuſpended.

REYS (Antoine dos), a learned Portugueze, born at Fernes in 1690. He progreſſively became eminent and eſteemed among his countrymen for his ſcientific accompliſhments. He was an eccleſiaſtic, and refuſed ſeveral biſhoprics, but nevertheleſs was in many poſts of conſiderable honour and diſtinction. He publiſhed, among other things, a volume of Latin poems, the epigrams in which are peculiarly eſteemed. He alſo collected and publiſhed, in ſeven volumes 4to, a body of the moſt illuſtrious Portugueſe poets who wrote in Latin. He died in Liſbon in 1738.

RHAZIS (Mohamed Eben Zacharia Abubetrial), a very learned Arabian phyſician and chemiſt, was born at Rhei, a city in Chorafana, 852. He was a man of vaſt learning and great experience. All his writings which have come down to us were printed in folio, in 1548.

Dr. Freind is too ſhort in treating on him and his works, in his "Hiſtory of Phyſic;" eſpecially as he is the firſt author (except Serapion) that we have, who introduced the medical art, and wrote well upon it, among the Arabians, who but two centuries before were an illiterate people, when all learning at that time was neglected and loſt in all other nations; and it is ſincerely wiſhed that we had as good and elegant a tranſlation of all his works, as the late learned Dr. Mead has favoured us with, as that of his on the ſmall-pox, 8vo. 1767.

RHENANUS (Beatus), a very learned German, was born 1485, at Sckeleſtat; whence he removed to Paris, afterwards to Straſburg, and then to Baſil. At Baſil he corrected Frobenius's preſs, and at the ſame time contracted a very intimate friendſhip with Eraſmus: there is a Preface of his at the head of Eraſmus's works, whoſe life he alſo wrote. He died at Straſburg, in 1547. He was the firſt who preſented the public with "Paterculus:" and he wrote notes upon Tertullian, the elder Pliny, Livy, and Tacitus. But his Hiſtory of Germany, under the title of "Res Germanicæ," in 2 vols. folio, paſſes for his capital work. He alſo wrote "Illyrici Provinciarum utrique imperio tum Romano tum Conſtantinopolitano ſervientis deſcriptio;" a very learned work, as all his were. He was a very excellent perſon.

RHESE (John David), accounted in his day one of the luminaries of ancient Britiſh literature, was born at Llanvaethly, in the iſle of Angleſey, in 1534; and, after reſiding about three years at Oxford, was elected fellow of Chriſt-Church

Church college, in 1555. Without taking a degree in this univerſity, he viſited the learned parts of Europe, and was made doctor of phyſic at Sienna, in Tuſcany. He was ſo learned in the Italian language, that he was appointed public moderator of the ſchool of Piſtoia, in Tuſcany, and wrote ſome works in that tongue which were much admired in Italy at that time. He returned to England with high reputation for medical and critical ſkill, but buried himſelf at Brecknock, where he ſpent the remainder of his days in literary purſuits, and the practice of his profeſſion, and where he died, about 1609. He wrote, "Rules for obtaining the Latin Tongue," in Tuſcan, and printed at Venice.

RHETICUS (GEORGE JOACHIM), a German aſtronomer and mathematician, born at Faldkirk, in the Tyrol, in 1514. After diligently cultivating the mathematics at Wittenburg, he was there made profeſſor in 1537. He afterwards left this ſituation for the benefit of the aſſiſtance of Copernicus, who was then in the height of his reputation. Rheticus aſſiſted this great man for ſeveral years, and after his death returned to Wittenburg, where he was again admitted to his profeſſor's chair. He next taught mathematics at Leipſic, whence he went, for ſome reaſon, to Poland, and after to Caſſaria, in Hungary, where he died in 1576. He publiſhed "Narratio de libris Revolutione Copernici;" and alſo compoſed Ephemerides, according to the doctrine of Copernicus, till the year 1551.

RHODIGINUS (LUDOVICUS CÆLIUS), born at Rovigo, in the Venetian territory, in 1450, was eminent as a critic, and yet more ſo as having been the maſter of Julius Cæſar Scaliger. His principal work is called "Antiquæ Lectiones," and was publiſhed at Baſil, in 1566, and at Francfort, in 1666. Rhodiginus, whoſe family name was Ricchieri, died at Padua in 1525.

RHODIUS (JOHN), a famous phyſician, born at Copenhagen in 1587. He publiſhed "Notes on Scribonius Largus," "Three Lectures of Medical Obſervations," and "A Treatiſe on Artificial Baths." He was a very learned and accompliſhed man, and poſſeſſed a noble ſpirit of independence, which induced him to refuſe many honourable and lucrative offices.

RHODOMAN (LAURENTIUS), a learned German, was born in 1546, at Saſſowerf, belonging to the counts of Stolberg in Upper Saxony. The happy genius, which he had diſcovered from his tender years, induced thoſe counts to maintain him in the college of Ilfield. He continued there ſix years; and made ſo great a progreſs in literature, that he

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was thought a proper man to teach in the moſt eminent ſchools and the moſt flouriſhing univerſities. He was eſpecially ſkilled in the Greek tongue. He compoſed ſome Greek verſes, which have been admired by the beſt judges; but Scaliger did not like his Latin poetry. He was very ſucceſsful in a Latin tranſlation of "Diodorus Siculus," which he publiſhed with the original: he tranſlated alſo into Latin the Greek poem of "Cointus Smyrnæus," or "Quintus Calaber," concerning the taking of Troy; and added ſome corrections to it. At laſt, he was appointed profeſſor of hiſtory in the univerſity of Wittemberg, and died there in 1606. He wrote a great number of books, which it is not material to mention here: a catalogue of them may be ſeen in Niceron's "Hommes Illuſtres," &c. tom. LXII.

RHOTENAMER, (JOHN), a celebrated painter, born at Munich, in 1564. He fixed himſelf at Venice, where he ſtudied after Tintoret. His colours are brilliant, and his works highly finiſhed. His moſt famous performances were, "The Banquet of the Gods and Nymphs dancing." We know not when he died.

RIBADENEIRA (PETER), a Spaniſh Jeſuit of Toledo, and author of many ſuperſtitious works. He was a pure writer in his native tongue, but of the moſt childiſh credulity, and contemptible ſuperſtition. He publiſhed the "Flowers of the Lives of the Saints," a work, at one time, popular in France; his beſt performance is "An Account of the Writers among the Jeſuits," which contains many curious facts.

RIBERA, a Spaniſh poet, and called by ſome the Scarron of Spain. His poems, which were all of the ludicrous kind, were publiſhed at Madrid in 1648. They have an agreeable manner, and many ſtrokes of wit.

RICAUT, or RYCAUT (Sir PAUL), an Engliſh writer, was the tenth ſon of Sir Peter Ricaut, and the author of ſome uſeful works. When and where he was born is not mentioned; nor yet where he was educated: but his education was undoubtedly a genteel one. He travelled many years, not only in Europe, but alſo in Aſia and Africa; and performed ſome public ſervices. In 1661, when the earl of Winchilſea was ſent ambaſſador extraordinary to the Ottoman Porte, he went as his ſecretary; and while he continued in that ſtation, which was eight years, he wrote "The preſent State of the Ottoman Empire, in three books; containing the Maxims of the Turkiſh Politie, their Religion, and Military Diſcipline." Illuſtrated with figures, and printed at London, 1670, in folio. Ricaut aſſerts, in his work, that the Mahometan women have no hopes of going to Heaven: but, as Bayle obſerves, he is in a miſtake, they expecting to be one day admitted

admitted there as well as the men. Afterwards, he was made conſul for the Engliſh nation at Smyrna; and during his reſidence here, at the command of Charles II compoſed "The preſent State of the Greek and Armenian churches, anno Chriſti 1678." Upon his return to England, he preſented it with his own hands to his majeſty; and it was publiſhed in 1679, 8vo. Having acquitted himſelf, for the ſpace of eleven years, to the entire ſatisfaction of the Turkey Company, he obtained leave to return to England, where he lived in honour and good eſteem. The earl of Clarendon, being appointed lord lieutenant of Ireland in 1685, made him his principal ſecretary for the provinces of Leinſter and Connaught: and James II. knighted him, conſtituted him one of the privy council for Ireland, and judge of the high court of admiralty, which he enjoyed till the Revolution in 1688. Soon after this, he was employed by king William as his reſident with the Hanſe-towns in Lower Saxony, namely, Hamburg, Lubeck, Bremen; where he continued for ten years, and gave the utmoſt ſatisfaction. At length, worn out with age and infirmities, he had leave in 1700 to return to England, where he died that year. He was fellow of the Royal Society for many years before his deceaſe; and a paper of his, upon the "Sable Mice," or "Mures Norwegici," is publiſhed in the Philoſophical Tranſactions. He underſtood perfectly the Greek, both ancient and modern, the Turkiſh, Latin, Italian, and French, languages.

He was the author of other productions, beſides thoſe already mentioned. He wrote a coutinuation of Knolles's "Hiſtory of the Turks," from 1623 to 1677, 1680, in folio: and again from 1679 to 1699, 1700, in folio, making, together with Knolles's, three volumes. He continued Platina's "Lives of the Popes," from 1471, to his own time. He tranſlated from the Spaniſh of Garcilaſſo de la Vega, into Engliſh, "The Royal Commentaries of Peru, in two parts," folio; and there goes alſo under his name "The Spaniſh Critic, 1681," 8vo.

RICCI (SEBASTIAN), a painter, born at Belluno. He ſpent ſome time at the different courts of Europe, but was particularly employed in England about the year 1700. He had a great genius, which diſplayed itſelf in a delicate touch and vigorous colours, and a great deal of fire. He died at Venice in 1734.

RICCIOLI (JOHN BAPTISTA), an Italian aſtronomer, mathematician, and philoſopher, was born at Ferrara in 1598; and, at ſixteen, admitted into the ſociety of the Jeſuits. He had very uncommon parts joined with as uncommon application; ſo that the progreſs he made in every branch of litera-

ture and ſcience was very extraordinary. He was ordered to teach rhetoric, poetry, philoſophy, and ſcholaſtic divinity, in the Jeſuits colleges at Parma and Bononia; yet applied himſelf in the mean time to making obſervations in geography, chronology, and aſtronomy. This was his natural bent; and at length he obtained leave from his ſuperiors to quit all other employment, that he might devote himſelf entirely to it. He projected a large work, which was to be divided into three parts, and to contain as it were a complete ſyſtem of philoſophical, mathematical and aſtronomical knowledge. The firſt of theſe parts, which regards aſtronomy, came out at Bologna 1651, 2 vols. folio, with this title: "J. B. Riccioli Almageſtum Novum, Aſtronomiam veterem novamque complectens, obſervationibus aliorum et propriis, noviſque theorematibus, problematibus, ac tabulis promotam." Ricciolus imitated Ptolemy in this work, by collecting and digeſting into proper order, with obſervations, every thing ancient and modern, which related to his ſubject; ſo that Gaſſendus very juſtly called his work, "Promptuarium et theſaurum ingentem Aſtronomiæ."

Ricciolus did not complete his plan, by publiſhing his ſecond and third parts: he only publiſhed ſome ſelect portions of thoſe parts: as "Geographia et Hydrographia Reformata, 1661;" "Aſtronomia Reformata, 1665;" "Chronologia Reformata, 1669" all printed at Bologna, in folio. He died in 1671, aged 73.

RICHARDS (NATHANIEL), a dramatic writer in the time of Charles I. He wrote a tragedy called "Meſſalina, which was acted with a conſiderable ſhare of public approbation. Richards was alſo the author of "Poems, Sacred and Satirical," publiſhed in 8vo. in 1645.

RICHARDSON (SAMUEL), inventor of a peculiar ſpecies of moral romance, was born in 1689, the ſon of a farmer in Derbyſhire. He had no acquaintance with the learned languages but what the grammar-ſchool of Chriſt's Hoſpital afforded; his mind, like that of Shakeſpeare, being much more enriched by nature and obſervation. He exerciſed the profeſſion of a printer, with the higheſt reputation, for a long ſeries of years, in Saliſbury-court, Fleet-ſtreet. Diſſimilar as their geniuſes may ſeem, when the witty and wicked duke of Wharton (a kind of Lovelace), about the year 1723, fomented the ſpirit of oppoſition in the city, and became a member of the Wax-chandlers company, Mr. Richardſon, though his political principles were very different, was much connected with, and favoured by him, and for ſome little time was the printer of his "True Briton," publiſhed twice a week. He ſo far exerciſed his own judgment, however, in peremptorily

peremptorily refuſing to be concerned in ſuch papers as he apprehended might endanger his own ſafety, that he ſtopt at the end of the ſixth number, which was poſſibly *his own* production [A]. He printed for ſome time a news-paper called "The Daily Journal;" and afterwards "The Daily Gazetteer." Through the intereſt of his friend Mr. Speaker Onſlow, he printed the firſt edition of the "Journals of the Houſe of Commons." Mr. Onſlow had a high eſteem for him; and not only might, but actually would, have promoted him to ſome honourable and profitable ſtation at court; but Mr. Richardſon, whoſe buſineſs was extenſive and profitable, neither deſired nor would accept of ſuch a favour.

In 1754 he was maſter of the company of Stationers. He purchaſed a moiety of the patent of law-printer at Midſummer 1760, and carried on that department of buſineſs in partnerſhip with Miſs Catharine Lintot [B]. By his wife Martha Wilde, daughter of Mr. Allington Wilde, printer, in Clerkenwell, he had five ſons and a daughter, who all died young. His ſecond wife (who ſurvived him many years) was Elizabeth ſiſter of the late Mr. Leake, bookſeller, of Bath. By her he had a ſon and five daughters. The ſon died young; but four of the daughters ſurvived him; viz. Mary, married in 1757 to Mr. Ditcher, an eminent ſurgeon of Bath, ſince dead; Martha, married in 1757 to Edward Bridgen, Eſq. F. R. and A. SS.; Anne, unmarried; and Sarah, married to Mr. Crowther, ſurgeon, of Boſwell-Court, and ſince dead. His country-retirement, firſt at North End near Hammerſmith, and afterwards at Parſons Green, was generally filled with his friends of both ſexes [C]. He was regularly there from Saturday to Monday, and frequently at other times, being never ſo happy as when he made others ſo,

[A] Informations were lodged againſt Payne, the publiſher, for Numbers 3, 4, 5, and 6, as more than common libels, "as they not only inſulted every branch of the Legiſlature, but manifeſtly tended to make the conſtitution itſelf odious to the people." Payne was found guilty; and Mr. Richardſon eſcaped, as his name did not appear to the paper. The danger made him in future ſtill more cautious.

[B] After Mr. Richardſon's death, his widow, and Miſs Lintot (ſince married to Sir H. Fletcher, bart.), were for ſome time joint patentees.

[C] Many of theſe he has particularly diſtinguiſhed, in his laſt will, by the bequeſt of a ring; namely, "The kind Dr. Heberden," Dr. Young, Dr. Delany, the right honourable Arthur Onſlow, Mr. George (now lord) Onſlow, Miſs Talbot, Miſs Lintot, Mrs. Millar (now lady Grant), Mr. Dyſon, Mr. Poyntz, Mr. Yeates, Mr. Barwell, Mr. Hatſell, Mr. Stracey, Mr Harper, Mr. S. Harper, Mrs. Chapone, Mr. James Bailey, Mr. John Rivington, Mr. William Tewley (his faithful overſeer), and eleven others. In enumerating his friends, he appears to have been embarraſſed by the multitude which occurred to him. "Had I given rings," he ſays, "to all the ladies who have honoured me with their correſpondence, and whom I ſincerely venerate for their amiable qualities, it would, even in this laſt ſolemn act, appear like oſtentation."

being himſelf, in his narrower ſphere, the Grandiſon he drew; his heart and hand ever open to diſtreſs.

Mr. Richardſon was a plain man, who ſeldom exhibited his talents in mixed company. He heard the ſentiments of others with attention, but ſeldom gave his own; rather deſirous of gaining friendſhip by his modeſty than his parts. Beſides his being a great genius, he was a truly good man in all reſpects; in his family, in commerce, in converſation, and in every inſtance of conduct. He was pious, virtuous, exemplary, benevolent, friendly, generous, and humane, to an uncommon degree, glad of every opportunity of doing good offices to his fellow-creatures in diſtreſs, and relieving many without their knowledge. His chief delight was doing good. He was highly revered and beloved by his domeſtics for his happy temper and diſcreet conduct. He had great tenderneſs towards his wife and children, and great condeſcenſion towards his ſervants. He was always very ſedulous in buſineſs, and almoſt always employed in it; and diſpatched a great deal by the prudence of his management. His turn of temper led him to improve his fortune with mechanical aſſiduity; and having no violent paſſions, nor any deſire of being triflingly diſtinguiſhed from others, he at laſt became rich, and left his family in eaſy independence; though his houſe and table, both in town and country, were ever open to his numerous friends.

By many family misfortunes, and his own writings, which in a manner realiſed every feigned diſtreſs, his nerves naturally weak, or, as Pope expreſſes it, "tremblingly alive all o'er," were ſo unhinged, that for many years before his death his hand ſhook, he had frequent vertigoes, and would ſometimes have fallen, had he not ſupported himſelf by his cane under his coat. His paralytic diſorder affected his nerves to ſuch a degree, for a conſiderable time before his death, that he could not lift a glaſs of wine to his mouth without aſſiſtance. This diſorder, at length terminating in an apoplexy, deprived the world of this amiable man and truly original genius on July 4, 1761, at the age of 72. He was buried, by his own direction, with his firſt wife, in the middle aile, near the pulpit of St. Bride's church. The memorial on his tomb may be ſeen in the "Anecdotes of Bowyer," p. 312. His picture by Mr. Highmore, whence a mezzotinto has been taken, is in the poſſeſſion of his ſon-in-law, Mr. Bridgen.

The two firſt volumes of his "Pamela," which were written in three months [D], firſt introduced him to the literary

[D] See Aaron Hill's Letters, in the ſecond volume of his works, p. 198. It was tranſlated into French in 1741, by the permiſſion of Mr. Richardſon, who

rary world; and never was a book of the kind more generally read and admired. It was even recommended not unfrequently from the pulpit, particularly by Dr. Slocock, late of Chriſt Church, Surrey, who had a very high eſteem for it, as well as for its author. But it is much to be regretted that his improved edition, in which much was altered, much omitted, and the whole new-modeled, has never yet been given to the public, as the only reaſon which prevented it in his life-time, that there was an edition unſold, muſt long have ceaſed [E].

Beſides his three great works, his PAMELA, CLARISSA, and GRANDISON, he publiſhed, 1. "The Negotiation of Sir Thomas Roe, in his Embaſſy to the Ottoman Porte, from the year 1621 to 1628 incluſive, &c. 1740," folio, inſcribed to the king in a ſhort dedication, which does honour to the ingenious writer. 2. An edition of "Æſop's Fables, with Reflections." And, 3. A volume of "Familiar Letters to and from ſeveral Perſons upon Buſineſs, and other Subjects." He had alſo a ſhare in "The Chriſtian Magazine, by Dr. James Mauclerc, 1748;" and in the additions to the ſixth edition of De Foe's "Tour through Great Britain." "Six original letters upon Duelling" were printed, after his death, in "The Literary Repoſitory, 1765," p. 227. A letter of his to Mr. Duncombe is in the "Letters of eminent Perſons, 1733," vol III. p. 71; and ſome verſes, in the "Anecdotes of Bowyer," p. 160. Mr Richardſon alſo publiſhed a large ſingle ſheet, relative to the married ſtate, intituled, "The Duties of Wives to Huſbands;" and was under the diſagreeable neceſſity of publiſhing "The Caſe of William Richardſon of London, Printer, on the Invaſion of his Property in the Hiſtory of Sir Charles Grandiſon, before publication, by certain Bookſellers in Dublin," which bears date Sept. 14,

who furniſhed the tranſlator with ſeveral corrections. Clariſſa was tranſlated into Dutch by the Rev. Mr. Stinſtra, author of "A Paſtoral Letter againſt Fanaticiſm," tranſlated into Engliſh by Mr. Rimius. With this learned foreigner, Mr. Richardſon afterwards carried on a correſpondence, (Mr Stinſtra writing in Latin, which was interpreted to Mr. Richardſon by ſome of his literary friends), and invited him to England, which his attendance on an aged mother obliged Mr. Stinſtra to decline. See, in the collection of Mr. Hughes's Letters, vol. II. p. 2. a letter from Mr. Duncombe to Mr. Richardſon, who is very juſtly ſtyled by the editor, "The great maſter of the heart, the Shakſpeare of Romance."

[E] Propoſals were ſome years ſince circulated, "for printing and publiſhing a correct, uniform, and beautiful, edition of thoſe celebrated and admired pieces, written by the late Mr. Samuel Richardſon, intituled, Pamela, or Virtue Rewarded; The Hiſtory of Miſs Clariſſa Harlowe; and The Hiſtory of Sir Charles Grandiſon. To which will be added anecdotes of the author, with his head elegantly engraved, a critique on his genius and writings, and a collection of letters written by him on moral and entertaining ſubjects, never before publiſhed. By William Richardſon [his nephew]." The whole was intended to be comprized in twenty volumes octavo, to be publiſhed monthly, at four ſhillings a volume.

1753. "A Collection of the moral Sentences in Pamela, Clariſſa, and Grandiſon," was printed in 1755, 12mo.

N° 97, vol. II. of the "Ramblers," it is well known, was written by Mr. Richardſon; in the preamble to which Dr. Johnſon ſtyles him "an author from whom the age has received greater favours, who has enlarged the knowledge of human nature, and taught the paſſions to move at the command of Virtue."

In the "Anecdotes of Bowyer," are collected a conſiderable number of valuable teſtimonials to his literary merit; of which a few muſt here ſuffice.

Aaron Hill, in a letter to Mallet, who ſuppoſed there were ſome traces of Hill's hand in Pamela, ſays, "Upon my faith, I had not (the minuteſt) ſhare in that delightful *nurſery of virtue*. The ſole and abſolute author is Mr. Richardſon; and ſuch an author too he is that hardly mortal ever matched him for his caſe of natural power. He ſeems to move like a calm ſummer-ſea, that ſwelling upward, with unconſcious deepneſs, lifts the heavieſt weights into the ſkies, and ſhews no ſenſe of their incumbency. He would, perhaps, in every thing he ſays or does be more in nature than all men before him, but that he has one *fault*, to an unnatural *exceſs*, and that is MODESTY."

In Dr. Warton's "Eſſay on Pope," is the following elogium: "Of all repreſentations of madneſs, that of Clementina in the Hiſtory of Sir Charles Grandiſon is the moſt deeply intereſting. I know not whether even the madneſs of Lear is wrought up, and expreſſed by ſo many little ſtrictures of nature and genuine paſſions."

Mr. Sherlock, the celebrated Engliſh Traveller, obſerves, "the greateſt effort of genius that perhaps was ever made was, forming the plan of Clariſſa Harlowe." .... "Richardſon is not yet arrived at the fulneſs of his glory." .... "Richardſon is admirable for every ſpecies of delicacy; for delicacy of wit, ſentiment, language, action, every thing." .... "His genius was immenſe. His misfortune was, that he did not know the ancients. Had he but been acquainted with one ſingle principle, 'Omne ſupervacuum pleno de pectore manat,' (all ſuperfluities tire); he would not have ſatiated his reader as he has done. There might be made out of Clariſſa and Sir Charles Grandiſon TWO works, which would be both the moſt entertaining, and the moſt uſeful, that ever were written. .... His views were grand. His ſoul was noble, and his heart was excellent. He formed a plan that embraced all human nature. His object was to benefit mankind His knowledge of the world ſhewed him that happineſs was to be attained by man only in proportion as he practiſed virtue. His good

good ſenſe then ſhewed him, that no practical ſyſtem of morality exiſted; and the ſame good ſenſe told him, that nothing but a body of morality, put into action, could work with efficacy on the minds of youth."

Dr. Johnſon, in his Preface to Rowe, obſerves, "The character of Lothario ſeems to be have been expanded by Richardſon into Lovelace; but he has excelled his original in the moral effect of the fiction. Lothario, with gaiety which cannot be hated, and bravery which cannot be deſpiſed, retains too much of the ſpectator's kindneſs. It was in the power of Richardſon alone to teach us at once eſteem and deteſtation; to make virtuous reſentment overpower all the benevolence which wit, and elegance, and courage, naturally excite; and to loſe at laſt the hero in the villan."

The dutcheſs of Somerſet ſays, "We are at preſent very highly entertained with the Hiſtory of Sir Charles Grandiſon, which is ſo vaſtly above Pamela or Clariſſa, that I ſhall not be eaſy till you have read it, and ſent me your ſentiments upon it." And Shenſtone adds, "I am, like the reſt of the world, peruſing Sir Charles Grandiſon. I don't know whether that world joins me in preferring the author's Clariſſa."

Mr. Richardſon's reputation is far from being confined to his own country. He has been read in many of the languages, and known to moſt of the nations, of Europe; and has been greatly admired, notwithſtanding every diſſimilitude of manners, or even diſadvantage of tranſlation. Several writers abroad, where no prepoſſeſſion in his favour could poſſibly take place, have expreſſed the high ſenſe which they entertained of the merit of his works. M. Diderot, in his "Eſſay on Dramatic Poetry," p. 96, mentions Richardſon particularly as a perfect maſter of that art: "How ſtrong," ſays he, "how ſenſible, how pathetic, are his deſcriptions! his perſonages, though ſilent, are alive before me; and, of thoſe who ſpeak, the actions are ſtill more affecting than the words."

Dr. Young was long and intimately acquainted with him, and had always the higheſt eſteem for him on account of the many excellences, natural and moral, which he diſcerned in him. Mr. Richardſon having not had the advantage of a complete education, Dr. Young, to whom he was recounting the various difficulties he had paſſed through, aſking him, "How he came to be an author?" He anſwered, "When I was about twelve years of age, I drew up a ſhort character of a certain gentlewoman in the pariſh, who was reputed a great Saint; but I looked upon her to be a great hypocrite. The character it ſeems was ſo exactly drawn, that, when it came to be privately handed about amongſt ſome ſelect friends,

every one could discern the features, and appropriate the picture to the true original, though no name was affixed to it. This little success at first setting-out did, you will naturally suppose, tempt me at different times to employ my pen yet farther in some trivial amusements or other for my own diversion, till at length, though many years after, I sat down to write in good earnest, going upon subjects that took my fancy most, and following the bent of my natural inclination, &c." Dr. Young made this pertinent and just observation, that this man, with the advantages only or chiefly of mere nature, improved by a very moderate progress in education, struck out at once, and of his own accord, into a new province of writing, and succeeded therein to admiration. Nay, what is more remarkable, and seldom seen in any other writers, he both began and finished the plan on which he set out, leaving no room for any one after him to make it more complete, or even to come near him; and it is certain, that not one of the various writers that soon after, and ever since, attempted to imitate him, have any way equalled him, or even come within a thousand paces of him. That kind of Romance was and is peculiarly his own, and seems likely to continue so. "I consider him," said Dr. Young, "as a truly great natural genius; as great and super-eminent in *his* way, as were Shakspeare and Milton in theirs."

RICHARDSON (John), a native of Cheshire, and educated at Oxford, where he took the degree of doctor of divinity. He was afterwards made bishop of Ardragh in Ireland. He claims a place in these volumes from having been author of some "Annotations on Ezekiel." He died in 1658.

RICHARDSON (Jonathan), an eminent English portrait-painter, was born about 1665. He was placed by his father-in-law apprentice to a scrivener, with whom he lived six years; when, obtaining his freedom by the death of his master, he followed his inclination, and at twenty years of age became the disciple of Riley; with whom he lived four years. He married his niece, and acquired enough of his manner to support a solid and lasting reputation, even during the lives of Kneller and Dahl, and to remain at the head of the profession after their death. He quitted business some time before he died, and by his temperance contributed much to the protracting his life to a great length, in the full enjoyment of all his faculties. He died suddenly May 28, 1745, upwards of 80 years old. He had a son, with whom he lived in great harmony, as appears by the joint works they composed. The father, in 1719, published two discourses; 1. "An Essay on the whole Art of Criticism as it relates to painting."

painting." 2. "An Argument in Behalf of the Science of a Connoiſſeur." In 1722, came out "An Account of ſome Statues, Bas-reliefs, Drawings, and Pictures, in Italy, &c." The ſon made the journey; and, from his obſervations and letters, they both at his return compiled this valuable work. In 1734, they publiſhed a thick 8vo of "Explanatory Notes and Remarks on Milton's Paradiſe Loſt, with the Life of the Author." In apology for this laſt performance, and for not being very converſant in claſſic literature, the father ſaid "that he had looked into them through his ſon." Hogarth, whom a quibble could furniſh with wit, drew him peeping through the nether end of a teleſcope, with which his ſon was perforated, at a Virgil aloft on a ſhelf. The ſale of his collection of drawings, in Feb. 1747, laſted 18 days, and produced about 2060 l. his pictures about 700 l. Mr. Hudſon, his ſon-in-law, bought in many of the drawings.

RICHELET (CÆSAR PETER), a French writer, famous for being the firſt who publiſhed a dictionary almoſt entirely ſatirical, was born at Cheminon in Champagne, in 1631. He was the friend of Patru and d'Ablancourt; and, like them, applied himſelf to the ſtudy of the French language with ſucceſs. He compoſed a dictionary full of new and uſeful remarks upon it, which would have been more acceptable than it was, if it had not been alſo full of ſatirical reflections and obſcenities. It was firſt publiſhed in one vol. 4to, at Geneva, 1680; but, after the death of the author, which happened in 1698, enlarged with a great number of new articles to 2 vols. folio, as is the edition of Lyons in 1721. Another edition, 3 vols. folio, was publiſhed at Lyons in 1727; and a very neat one in 2 vols. 4to, at Amſterdam in 1732; and, laſtly, in 3 vols. folio, at Lyons 1755.

Richelet made a French tranſlation of "The Conqueſt of Florida," by Garcilaſſo de la Vega; and to this is prefixed a preface concerning the life and writings of Richelet. He compoſed ſome other pieces, in a grammatical and critical way, relating to the French tongue.

RICHELIEU (JOHN ARMAND DU PLESSIS DE), a great cardinal and miniſter of ſtate in France, and alſo a man of letters and an author, was born of a noble family at the caſtle of Richelieu, Sept. 5, 1585. He went through his ſtudies with great ſucceſs; and having taken his degrees at the Sorbonne, removed to Rome, where he obtained of Paul V. a diſpenſation to be biſhop of Lucon at two and twenty. At his return to France, he applied himſelf in a particular manner to the function of preaching; and his reputation this way procured him the office of almoner to the queen Mary de Medicis. His abilities in the management of affairs advanced

him to be ſecretary of ſtate in 1616; and the king ſoon gave him the preference to all his other ſecretaries. The death of the marquis d'Ancre having produced a revolution in ſtate-affairs, Richelieu retired to Avignon; where he employed himſelf in compoſing books of controverſy and piety. One great object of his ambition being to reduce the Huguenots to the Catholic profeſſion, he employed his pen among other means to effect it; and publiſhed at Paris, in 1618, a treatiſe, intituled, "The principal points of the Catholic Faith defended, againſt the writing addreſſed to the king by the miniſters of Charenton." He publiſhed alſo, with the ſame view, "The moſt eaſy and certain Method of converting thoſe who are ſeparated from the Church." Theſe pieces are written with force and vivacity. He wrote alſo, "A Catechiſm," in which he lays down the doctrine of the church in a clear and conciſe manner; and a treatiſe of piety, called, "The Perfection of a Chriſtian." Theſe are his theological works; and they have been often printed.

The king having recalled him to court, he was made a cardinal in 1622; and, two years after, firſt miniſter of ſtate, and grand maſter of the navigation. The hiſtory of his life would be the hiſtory of France, and therefore muſt not be expected from us. Suffice it to obſerve, that, being a man of prodigious capacity, and of a reſtleſs and inſatiable ambition, he formed to himſelf vaſt deſigns; and this made his whole life nothing but a ſeries of agitations and inquietudes. He projected the aboliſhing of Calviniſm in France, and would have done it by fair means; but, finding that impoſſible, he reſolved to do it by force. Other caſes in the mean time interpoſed, and prevented the execution of this deſign. He found himſelf frequently under the neceſſity of combating the grandees of the kingdom, the royal family, the whole houſe of Auſtria, and often Lewis XIII. himſelf. He did not neglect at the ſame time to cultivate literature, and to ſhew himſelf a patron of men of letters. Nevertheleſs, he was not free from thoſe little paſſions, which are but too apt to ſeize this order of men. It is ſeldom, that a man of power patroniſes good artiſts, when he happens to be one himſelf: and this was preciſely Richelieu's caſe. Being himſelf a poet, he envied Corneille the glory of his "Cid;" and, in 1637, he obliged the French academy to publiſh a criticiſm upon it to its diſadvantage. Yet he loved able men of all profeſſions, and cauſed the arts and ſciences to flouriſh in the kingdom. He ſhewed a particular regard to divines; and choſe thoſe who were moſt remarkable for their abilities and virtues, to fill the biſhoprics. He cauſed the Sorbonne to be rebuilt, and became the protector of it. He

abounded

abounded rather with great qualities than good ones; and therefore was much admired, but not beloved. He died in 1642, amidſt ſtorms and perils, before he had completed any of his deſigns; leaving behind him a name ſomewhat dazzling, but by no means dear and venerable. He was buried in the magnificent church of the Sorbonne, which he had rebuilt; and a noble monument was erected over him, which was eſteemed a maſter-piece of the celebrated ſculptor and architect, Girardon.

Beſides the writings abovementioned, there go under his name, "A Journal" in 2 vols. 12mo; "Letters," in 12mo; and "A Political Teſtament," in 12mo: all treating of politics and ſtate-affairs. Cardinal Mazarin carried on Richelieu's plan, and completed many of his ſchemes.

RICIUS (Paul), a converted Jew, who flouriſhed in the 16th century. He was profeſſor of philoſophy at Pavia, and obtained ſo much of the favour of the Emperor Maximilian, that he was invited by that prince to Germany, and made one of his phyſicians. He was highly, alſo, eſteemed by Eraſmus, who has written his elogy. Ricius was author of ſeveral works, and was always highly eſteemed for his learning, moderation, and candour.

RICOBONI (Antony), born at Rovigo in 1541. He ſtudied under Paulus Manutius, Ligonius, and Muretus, and obtained a high reputation for his learning. He was profeſſor of eloquence at Padua, at which place he died in 1599. Ricoboni was author of "Hiſtorical Commentaries;" "Commentaries on ſome parts of Cicero's works;" "Commentaries on Ariſtotle;" "A Hiſtory of the Univerſity of Padua;" "A Treatiſe on Rhetoric;" and various other works written in pure latinity.

RIDGELY (Thomas). He was born in London 1670, and educated at a private academy in Wiltſhire. In 1695, he was elected miniſter of a congregation of Proteſtant Diſenters near Black-friers, in London, where he preached many years with great reputation; and, in his latter years, kept an academy for the education of young ſtudents, in Plaſterers-Hall, Addle-ſtreet, near Aldermanbury. He was a very conſiſtent Calviniſt, and wrote "A Commentary on the Aſſembly's Larger Catechiſm," which has been publiſhed in two vols. folio. He died in Moorfields 1737, aged 67.

RIDLEY (Dr. Nicolas), one of the principal inſtruments of the Reformation, and who ſuffered martyrdom for it in the reign of queen Mary, was born of an ancient family about the year 1500 in Tynedale, near the Scotch borders in Northumberland. His ſchool-education he received at Newcaſtle upon Tyne; whence he was removed to Pembroke-Hall, in Cambridge,

Cambridge, at the charge of his uncle Dr. Robert Ridley, about 1518, when Luther was preaching againſt indulgences in Germany. Here he acquired a good ſkill in the Latin and Greek tongues, and in the learning then more in faſhion, the philoſophy and theology of the ſchools. His reputation was ſuch as to procure him the eſteem of the other univerſity as well as of his own; for, in 1524, the maſter and fellows of Univerſity-college in Oxford invited him to accept of an exhibition, founded by Walter Skyrley, biſhop of Durham, which he declined. The next year he took his maſter's degree, and was appointed by the college their general agent in ſome cauſes relating to it. His uncle was now willing to add to his attainments the advantages of travel, and the improvement of foreign univerſities; and, as his ſtudies were directed to divinity, he ſent him to ſpend ſome time among the doctors of the Sorbonne at Paris, and afterwards among the profeſſors of Louvain. Having ſtaid three years abroad, he returned to Cambridge, and purſued his theological ſtudies; and, as his ſafeſt guide in them, diligently applied himſelf to the reading of the ſcriptures in the original: in a walk in the orchard at Pembroke-Hall, which is to this day called Ridley's Walk, he got to repeat without book almoſt all the epiſtles in Greek.

His behaviour here was very obliging, and very pious, without hypocriſy or monkiſh auſterity: for, very often he would ſhoot with the bow, or play at tennis; and he was eminent for the great charities he beſtowed. He was ſenior proctor of the univerſity, when the important point of the pope's ſupremacy came before them to be examined upon the authority of ſcripture: and their reſolution after mature deliberation, "That the biſhop of Rome had no more authority or juriſdiction derived to him from God, in this kingdom of England, than any other foreign biſhop," was ſigned in the name of the univerſity by Simon Heynes, vice chancellor, Nicolas Ridley, Richard Wilks, proctors. He loſt his uncle in 1536; but the education he had received, and the improvements he made, ſoon recommended him to another and greater patron, Cranmer, abp. of Canterbury, who appointed him his domeſtic chaplain, and collated him to the vicarage of Herne, in Eaſt-Kent. He bore his teſtimony in the pulpit here againſt the Act of the Six Articles; and inſtructed his charge in the pure doctrines of the goſpel, as far as they were yet diſcovered to him; but tranſubſtantiation was at this time an article of his creed. During his retirement at this place, he read a little treatiſe written, 700 years before, by Ratramus or Bertram, a monk of Cerbey. This firſt opened his eyes, and determined him more accurately to ſearch the ſcriptures

tures in this article, and the doctrine of the primitive fathers. His discoveries he communicated to his patron, and the event was the conviction of them both, that this doctrine was novel and erroneous. After he had staved about two years at Herne, he was chosen master of Pembroke-Hall, and appointed chaplain to the king; and such was his courage and zeal for the Reformation, that, next to the archbishop, he was thought to be its greatest support among the clergy. In the reign of Edward VI. when a royal visitation was resolved on through the kingdom, he attended the visitors of the northern circuit as their preacher, to instruct that part of the nation in the principles of religion. In 1547, he was appointed bishop of Rochester, and consecrated in the usual form of popish bishops, as the new ordinal had not yet taken place. When Bonner was deprived of the bishopric of London, Ridley was pitched upon as a proper person to fill that important see; being esteemed, says Burnet, both the most learned, and most thoroughly zealous for the Reformation. In this high station his behaviour was with great dignity; for, it was benevolent, useful, and exemplary. He was very careful to do his predecessor no injury in his goods, and shewed the tenderness of a son to his mother, placing her always at the upper end of his table.

His mode of life was, as soon as he rose and had dressed himself, to continue in private prayer half an hour: then he retired to his study, where he continued till ten o'clock, at which hour he came to common-prayer with his family, and there daily read a lecture to them. After prayers he went to dinner, where his conversation was always wise and discreet; and sometimes, if the case required, merry and chearful. This conversation he would indulge for an hour after dinner, or else in playing at chess. The hour for unbending being expired, he returned to his study, where he continued till five, except suitors or business abroad required otherwise. Then he went to common-prayers in the evening, after which he supped; then diverting himself for another hour as before, he went back to his study, and continued there till eleven at night, when he retired to private prayer, and then went to bed. A little before the king died, he was named to succeed to Durham; but, great as the honours were which he received or were intended him, the highest were reserved for him under queen Mary: which were, to be a prisoner for the gospel, a confessor of Christ in bonds, and a martyr for his truth. Some of his writings are now lost, some may be seen in Fox, and some are exhibited in his Life written by Dr. Glocester Ridley, 4to: to which we must refer the reader, if he

he is desirous of a fuller account of this excellent person's life, learning, and sufferings.

RIDLEY (Dr. Gloster). This worthy divine was descended collaterally from Dr. Nicolas Ridley, bishop of London, who was burnt in the reign of queen Mary. He was born at sea, in 1702, on-board the Gloucester East Indiaman, to which circumstance he was indebted for his Christian name. He received his education at Winchester-school, and thence was elected to a fellowship at New-college, Oxford, where he proceeded B. C. L. April 29, 1729. In those two seminaries he cultivated an early acquaintance with the Muses, and laid the foundation of those elegant and solid acquirements for which he was afterwards so eminently distinguished as a poet, an historian, and a divine. During a vacancy in 1726, he joined with four friends, viz. Mr. Thomas Fletcher (afterwards bishop of Kildare), Mr. (afterwards Dr.) Eyre, Mr. Morrison, and Mr. Jennens, in writing a tragedy, called "The Fruitless Redress," each undertaking an act, on a plan previously concerted. When they delivered in their several proportions, at their meeting in the winter, few readers would have known that the whole was not the production of a single hand. This tragedy, which was offered to Mr. Wilks, but never acted, is still in MS. with another called "Jugurtha." Dr. Ridley in his youth was much addicted to theatrical performances. Midhurst, in Sussex, was the place where they were exhibited; and the company of gentlemen actors to which he belonged, consisted chiefly of his coadjutors in the tragedy already mentioned. He is said to have performed the characters of Marc Antony, Jaffier, Horatio, and Moneses, with distinguished applause, a circumstance that will be readily believed by those who are no strangers to his judicious and graceful manner of speaking in the pulpit. Young Cibber, being likewise a Wykehamist, called on Dr. Ridley soon after he had been appointed chaplain to the East-India Company at Poplar, and would have persuaded him to quit the church for the stage, observing that "it usually paid the larger salaries of the two." For great part of his life, he had no other preferment than the small college living of Westow in Norfolk, and the donative of Poplar in Middlesex, where he resided. To these his college added, some years after, the donative of Romford, in Essex. "Between these two places the curricle of his life had," as he expressed it, "rolled for some time almost perpetually upon post-chaise wheels, and left him not time for even the proper studies of œconomy, or the necessary ones of his profession." Yet in this obscure situation he remained in possession of, and content with, domestic happiness; and was honoured with the intimate friend-

ship

ſhip of ſome who were not leſs diſtinguiſhed for learning than for worth: among theſe, it may be ſufficient to mention Dr. Lowth, Mr. Chriſtopher Pitt, Mr. Spence, and Dr. Berriman. To the laſt of theſe he was curate and executor, and preached his funeral Sermon. In 1740 and 1741, he preached "Eight Sermons at Lady Moyer's lecture," which was publiſhed in 1742, 8vo. In 1750, he declined an offer of going to Ireland as firſt chaplain to the duke of Bedford; in return for which he was to have had the choice of promotion, either at Chriſt-church, Canterbury, Weſtminſter, or Windſor. His modeſty inducing him to leave the choice of theſe to his patron, the conſequence was, that he obtained no one of them all. In 1663, he publiſhed the "Life of biſhop Ridley," in quarto, by ſubſcription, and cleared by it as much as brought him 800 l. in the public funds. In the latter part of his life he had the misfortune to loſe both his ſons, each of them a youth of abilities. The elder, James, was author of "The Tales of the Genii," and ſome other literary performances. Thomas, the younger, was ſent by the Eaſt-India Company as a writer to Madras, where he was no ſooner ſettled than he died of the ſmall-pox. In 1765, Dr. Ridley publiſhed his "Review of Philips's Life of Cardinal Pole;" and in 1768, in reward for his labours in this controverſy, and in another which "The Confeſſional" produced, he was preſented by archbiſhop Secker to a golden prebend in the cathedral church of Saliſbury (an option), the only reward he received from the great, during a long, uſeful, and laborious life, devoted to the duties of his function. At length, worn out with infirmities, he departed this life in 1774, leaving a widow and four daughters; and the following epitaph, written by Dr. Lowth, biſhop of London, is inſcribed upon his monument:

"H. S. E.
GLOSTERUS RIDLEY,
Vir optimus, integerrimus;
Verbi Divini Miniſter
Peritus, fidelis, indefeſſus:
Ab Academiâ Oxonienſi
Pro meritis, et præter ordinem,
In ſacrâ Theologiâ Doctoratu inſignitus.
Poeta natus,
Oratoriæ facultati impenſius ſtuduit.
Quam fuerat in concionando facundus,
Plurimorum animis diu inſidebit;
Quam variâ eruditione inſtructus,
Scripta ipſius ſemper teſtabuntur.

Obiit

Obiit tertiâ die menſis Novembris,
A. D. 1774, Ætatis 72."

Two poems by Dr. Ridley, one ſtyled "Jovi Eleutherio, or an Offering to Liberty," the other called "Pſyche," are in the third volume of Dodſley's collection. The ſequel of the latter poem, intituled "Melampus," with "Pſyche" its natural introduction, was printed 1782, by ſubſcription, for the benefit of his widow. Many others are in the 8th volume of Nichols's "Collection." Beſides the Sermons above-mentioned, nine others by him are enumerated in Gent. Mag. 1774. pp. 508, and 554. His tranſcript of the Syriac Goſpels, on which he had beſtowed incredible pains, was put into the hands of profeſſor White; who has publiſhed them with a literal Latin Tranſlation, in 2 vols. 4to. Oxford, at the expence of the Delegates of the preſs The MSS. Codex Heraclenſis, Codex Barſalibæi, &c. (of which a particular account may be ſeen in his Diſſertation "De Syriacarum Novi "Fœderis verſionum indole atque uſu, 1761," were bequeathed by Dr. Ridley to the library of New college, Oxford. Of theſe ancient MSS. a fac-ſimile ſpecimen was publiſhed in his Diſſertation above-mentioned. A copy of "The Confeſſion, with MS. Notes by Dr. Ridley," was in the library of the late Dr. Wincheſter.

RIDPATH (GEORGE). He was born in Stirlingſhire, 1663, and educated in the Univerſity of Edinburgh. In 1686, when James VII. attempted to eſtabliſh Popery, the ſtudents in the Univerſity of Edinburgh reſolved to ſhew their attachments to the Proteſtant religion, which they did in the following manner: they made choice of Mr. Ridpath to be their leader; and, having employed a carver to make the figure of a man in wood, hollow, which they filled with gunpowder, and then dreſſed it in the Papal habit with the triple crown, &c. with this pageant they marched from the Divinity-Hall to the Croſs, where a bonfire was lighted; and the ſovereign pontiff, after having his ſentence read to him, was blown up into the air. For this Mr. Ridpath was obliged to abſcond, but returned at the Revolution, and was appointed one of the ſix clerks of ſeſſion. He died 1717, aged 54. He tranſlated from the Latin Sir Thomas Craig on Scotland's ſovereignty.

RIELEY (HENRY), was Fellow of the College of Phyſicians; and, at the latter end of the laſt century, publiſhed a Treatiſe on the Brain; in which he makes ſome Obſervations that had eſcaped the Notice of Willis and Vieuſſens. His book is intituled, "The Anatomy of the Brain; containing its Mechaniſm and Phyſiology; together with ſome new

new Diſcoveries and Corrections of modern Authors, upon that Subject. To which is annexed, a particular Account of the Animal Functions, and Muſcular Motion; illuſtrated with Cuts." London, printed in the year 1695.

RIENZI (NICOLAS GABRINI DE), who, from a low and deſpicable ſituation, raiſed himſelf to ſovereign authority in Rome, in the 14th century, aſſuming the title of Tribune, and propoſing to reſtore the ancient free republic, was born at Rome, and was the ſon of no greater a perſonage than a mean vintner, or, as others ſay, a miller, named Lawrence Gabrini, and Magdalen, a laundreſs. However, Nicolas Rienzi, by which appellation he was commonly diſtinguiſhed, did not form his ſentiments from the meanneſs of his birth. To a good natural underſtanding he joined an uncommon aſſiduity, and made a great proficiency in ancient literature. Every thing he read he compared with ſimilar paſſages that occurred within his own obſervation; whence he made reflections, by which he regulated his conduct. To this he added a great knowledge in the laws and cuſtoms of nations. He had a vaſt memory: he retained much of Cicero, Valerius Maximus, Livy, the two Senecas, and Cæſar's Commentaries eſpecially, which he read continually, and often quoted by application to the events of his own times. This fund of learning proved the baſis and foundation of his riſe: the deſire, he had to diſtinguiſh himſelf in the knowledge of monumental hiſtory, drew him to another ſort of ſcience, which few men at that time exerted themſelves in. He paſſed whole days among the inſcriptions which are to be found at Rome, and acquired ſoon the reputation of a great antiquary in that way. Having hence formed within himſelf the moſt exalted notions of the juſtice, liberty, and ancient grandeur, of the old Romans, words he was perpetually repeating to the people, he at length perſuaded not only himſelf, but the giddy mob his followers, that he ſhould one day become the reſtorer of the Roman republic. His advantageous ſtature, his countenance, and that air of importance which he well knew how to aſſume, deeply imprinted all he ſaid in the minds of his audience: nor was it only by the populace that he was admired; he alſo found means to inſinuate himſelf into the favour of thoſe who partook of the adminiſtration. Rienzi's talents procured him to be nominated one of the deputies, ſent by the Romans to pope Clement the ſixth, who reſided at Avignon. The intention of this deputation was to make his holineſs ſenſible, how prejudicial his abſence was, as well to himſelf as to the intereſt of Rome. At his firſt audience, our hero charmed the court of Avignon by his eloquence, and the ſprightlineſs of his converſation. Encouraged

raged by ſucceſs, he one day took the liberty to tell the pope, that the grandees of Rome were avowed robbers, public thieves, infamous adulterers, and illuſtrious profligates; who by their example authorized the moſt horrid crimes. To them he attributed the deſolation of Rome, of which he drew ſo lively a picture, that the holy father was moved, and exceedingly incenſed againſt the Roman nobility. Cardinal Colonna, in other reſpects a lover of real merit, could not help conſidering theſe reproaches as reflecting upon ſome of his family; and therefore found means of diſgracing Rienzi, ſo that he fell into extreme miſery, vexation, and ſickneſs, which, joined with indigence, brought him to an hoſpital. Nevertheleſs, the ſame hand that threw him down, raiſed him up again. The cardinal, who was all compaſſion, cauſed him to appear before the pope, in aſſurance of his being a good man, and a great partizan for juſtice and equity. The pope approved of him more than ever; and, to give him proofs of his eſteem and confidence, made him apoſtolic notary, and ſent him back loaded with favours. Notwithſtanding which, his ſubſequent behaviour ſhewed, that reſentment had a greater aſcendency over him than gratitude. Being returned to Rome, he began to execute the functions of his office; by affability, candour, aſſiduity, and impartiality, in the adminiſtration of juſtice, he arrived at a ſuperior degree of popularity; which he ſtill improved by continued invectives againſt the vices of the great, whom he took care to render as odious as poſſible; till at laſt, for ſome ill-timed freedoms of ſpeech, he was not only ſeverely reprimanded, but diſplaced. His diſmiſſion did not make him deſiſt from inveighing againſt the debauched, though he conducted himſelf with more prudence. From this time it was his conſtant endeavour to inſpire the people with a fondneſs for their ancient liberties; to which purpoſe, he cauſed to be hung up in the moſt public places emblematic pictures, expreſſive of the former ſplendour and preſent decline of Rome. To theſe he added frequent harangues and predictions upon the ſame ſubject. In this manner he proceeded till one party looked on him only as a mad man, while others careſſed him as their protector. Thus he infatuated the minds of the people, and many of the nobility began to come into his views. The ſenate in no wiſe miſtruſted a man, whom they judged to have neither intereſt nor ability. At length he ventured to open himſelf to ſuch as he believed mal-contents. At firſt he took them ſeparately; afterwards, when he thought he had firmly attached a ſufficient number to his intereſt, he aſſembled them together, and repreſented to them the deplorable ſtate of the city, over-run with debaucheries, and the incapacities of their

their governors to correct or amend them. As a neceſſary foundation for the enterprize, he gave them an inſight into the immenſe revenues of the apoſtolic chamber: he demonſtrated, that the pope could, only at the rate of four-pence, raiſe a hundred thouſand florins by firing, as much by ſalt, and as much more by the cuſtoms and other duties. As for the reſt, ſaid he, I would not have you imagine, that it is without the pope's conſent I lay hands on the revenues. Alas! how many others in this city plunder the effects of the church contrary to his will!

By this artful lye, he ſo animated his auditors, that they declared they would make no ſcruple of ſecuring theſe treaſures for whatever end might be moſt convenient, and that were devoted to the will of him their chief. Having obtained ſo much to ſecure his adherents from a revolt, he tendered them a paper, ſuperſcribed, "an *oath* to procure the good eſtabliſhment;" and made them ſubſcribe and ſwear to it before he diſmiſſed them. By what means he prevailed on the pope's vicar to give a tacit ſanction to his project is not certainly known; that he did procure that ſanction, and that it was looked on as a maſter-piece of policy, is generally admitted. "The 20th of May, being Whitſunday, he fixed upon to ſanctify in ſome ſort his enterprize; and pretended, that all he acted was by particular inſpiration of the Holy Ghoſt. About nine, he came out of the church bare-headed, accompanied by the pope's vicar, ſurrounded by an hundred armed men. A vaſt crowd followed him with ſhouts and acclamations." The gentlemen conſpirators carried three ſtandards before him, on which were wrought devices, inſinuating, that his deſign was to re-eſtabliſh liberty, juſtice, and peace. In this manner he proceeded directly to the capitol, where he mounted the roſtrum; and, with more boldneſs and energy than ever, expatiated on the miſeries to which the Romans were reduced: at the ſame time telling them, without heſitation, "that the happy hour of their deliverance was at length come, and that he was to be their deliverer, regardleſs of the dangers he was expoſed to for the ſervice of the holy father and the people's ſafety." After which, he ordered the laws of what he called the good eſtabliſhment to be read: "aſſured that the Romans would reſolve to obſerve theſe laws, he engaged in a ſhort time to re-eſtabliſh them in their ancient grandeur." The laws of the good eſtabliſhment promiſed plenty and ſecurity, which were greatly wanted; and the humiliation of the nobility, who were deemed common oppreſſors. Such laws could not fail of being agreeable to a people who found in them theſe double advantages; wherefore, "enraptured with the pleaſing ideas of a liberty to which

they were at preſent ſtrangers, and the hope of gain, they came moſt zealouſly into the fanaticiſm of Rienzi.—They reſumed the pretended authority of the Romans; they declared him ſovereign of Rome, and granted him the power of life and death, of rewards and puniſhments, of enacting and repealing the laws, of treating with foreign powers; in a word, they gave him the full and ſupreme authority over all the extenſive territories of the Romans. Rienzi, arrived at the ſummit of his wiſhes, kept at a great diſtance his artifice: he pretended to be very unwilling to accept of their offers, but upon two conditions; the firſt, that they ſhould nominate the pope's vicar [the biſhop of Orvieto] his co-partner; the ſecond, that the pope's conſent ſhould be granted him, which (he told them) he flattered himſelf he ſhould obtain." "On the one hand, he hazarded nothing in thus making his court to the holy father; and, on the other, he well knew, that the biſhop of Orvieto would carry a title only, and no authority. The people granted his requeſt, but paid all the honours to him: he poſſeſſed the authority without reſtriction; the good biſhop appeared a mere ſhadow and veil to his enterprizes. Rienzi was ſeated in his triumphal chariot, like an idol, to triumph with the greater ſplendor. He diſmiſſed the people replete with joy and hope. He ſeized upon the palace, where he continued after he had turned out the ſenate; and, the ſame day, he began to dictate his laws in the capitol." This election, though not very pleaſing to the pope, was ratified by him; nevertheleſs, Rienzi meditated the obtaining of a title, excluſive of the papal prerogative. Well verſed in the Roman hiſtory, he was no ſtranger to the extent of the tribunitial authority; and, as he owed his elevation to the people, he choſe to have the title of their magiſtrate. He aſked it, and it was conferred on him and his co-partner, with the addition of deliverers of their country. Our adventurer's behaviour in his elevation was at firſt ſuch as commanded eſteem and reſpect, not only from the Romans, but from all the neighbouring ſtates. His contemporary, the celebrated Petrarch, in a letter to Charles king of the Romans, gives the following account of him:—"Not long ſince a moſt remarkable man, of the plebeian race, a perſon whom neither titles nor virtues had diſtinguiſhed until he preſumed to ſet himſelf up for a reſtorer of the Roman liberty, has obtained the higheſt authority at Rome. So ſudden, ſo great is his ſucceſs, that this man has already won Tuſcany and all Italy. Already Europe and the whole world are in motion; to ſpeak the whole in one word, I proteſt to you, not as a reader, but as an eye-witneſs, that he has reſtored to us the juſtice, peace, integrity, and every other token of the golden age." But it

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is difficult for a perſon of mean birth, elevated at once, by the caprice of fortune, to the moſt exalted ſtation, to move rightly in a ſphere wherein he muſt breathe an air he has been unaccuſtomed to. Rienzi aſcended by degrees the ſummit of his fortune. Riches ſoftened, power dazzled, the pomp of his cavalcades animated, and formed in his mind ideas adequate to thoſe of princes born to empire. Hence luxury invaded his table, and tyranny took poſſeſſion of his heart. The pope conceived his deſigns contrary to the intereſts of what is called the holy ſee; and the nobles, whoſe power it had been his conſtant endeavours to depreſs, conſpired againſt him: they ſucceeded; and Rienzi was forced to quit an authority he had poſſeſſed little more than ſix months. It was to a precipitate flight that he was indebted, at this juncture, for his life; and to different diſguiſes for his ſubſequent preſervation. - Having made an ineffectual effort at Rome, and "not knowing where to find a new reſource to carry on his deſigns, he took a moſt bold ſtep, conformable to that raſhneſs which had ſo often aſſiſted him in his former exploits. He determined to go to Prague, to Charles king of the Romans, whom the year before he had ſummoned to his tribunal," and who he foreſaw would deliver him up to a pope highly incenſed againſt him. He was accordingly ſoon after ſent to Avignon, and there thrown into a priſon, where he continued three years. The diviſions and diſturbances in Italy, occaſioned by the number of petty tyrants that had eſtabliſhed themſelves in the eccleſiaſtical territories, and even at Rome, occaſioned his enlargement. Innocent the ſixth, who ſucceeded Clement in the papacy, ſenſible that the Romans ſtill entertained an affection for our hero, and believing that his chaſtiſement would teach him to act with more moderation than he had formerly done, as well as that "gratitude would oblige him, for the remainder of his life, to preſerve an inviolable attachment to the holy ſee (by whoſe favour he ſhould be re-eſtabliſhed)," thought him a proper inſtrument to aſſiſt his deſign of reducing thoſe other tyrants; and therefore, not only gave him his liberty, but alſo appointed him governor and ſenator of Rome. He met with many obſtacles to the aſſumption of this newly-granted authority, all which, by cunning and reſolution, he at length overcame. But giving way to his paſſions, which were immoderately warm, and inclined him to cruelty, he excited ſo general a reſentment againſt him, that he was murdered Oct. 8, 1354. "Such was the end of Nicolas Rienzi, one of the moſt renowned men of the age; who, after forming a conſpiracy full of extravagance, and executing it in the ſight of almoſt the whole world, with ſuch ſucceſs that he became

ſovereign of Rome; after cauſing plenty, juſtice, and liberty, to flouriſh among the Romans; after protecting potentates, and terrifying ſovereign princes; after being arbiter of crowned heads; after re eſtabliſhing the ancient majeſty and power of the Roman republic, and filling all Europe with his fame during the ſeven months of his firſt reign; after having compelled his maſters themſelves to confirm him in the authority he had uſurped againſt their intereſts; fell at length at the end of his ſecond, which laſted not four months, a ſacrifice to the nobility whoſe ruin he had vowed, and to thoſe vaſt projects which his death prevented him from putting into execution."

RIGALTIUS (Nicolas), a very ingenious and learned man, was the ſon of a phyſician, and born at Paris in 1577. He was brought up among the Jeſuits, and afterwards admitted advocate; but, not being able to conquer the diſguſt he had conceived to the profeſſion of the law, he devoted himſelf entirely to the purſuit of polite literature. The public received the firſt fruits of his labours in his "Funus Paraſiticum," printed in 1596; the ingenuity and learning of which ſo charmed Thuanus, that he immediately took him into friendſhip, and made him the companion of his ſtudies. This excellent perſon conceived a particular eſteem for him; as appeared, when he died in 1617, from naming him in his will, to ſuperintend the education of his children. He was choſen, with Iſaac Caſaubon, to put the king's library into order; and in 1610, when that learned man went over to ſpend ſome time in England with James I, ſucceeded him in the office of librarian to the king. His majeſty conferred on him other marks of diſtinction; made him procurer-general of the ſupreme court of Nancy, counſellor of the parliament of Metz, and then intendant of that province. He died in 1654, after having given numerous proofs of uncommon erudition. His labours upon Cyprian and Tertullian are what he is now chiefly remembered for. His notes are learned and critical; but the matter of ſome of them ſhew him to have been not an extraordinary good Catholic. He takes occaſion to obſerve, from a paſſage in Tertullian's "Exhortation to Chaſtity," that laymen have a right and power to conſecrate the euchariſt, when there is no opportunity of recurring to the regular miniſters; and this, with other heterodoxies of a ſimilar kind, not only gave offence to thoſe of his own communion, but even to ſome of ours. "Rigaltius," ſays Mr. Dodwell, "though an ingenious and learned critic, is by no means exact upon the ſubjects he treats of: for, though of the Roman communion, he is often found on the ſide of the Calviniſts; and, when he meets with

with any thing in the authors he publiſhes that appears contrary to the cuſtoms, not only of his own, but of the univerſal church, he remarks it with great care; perhaps to render his notes more agreeable to the reader, by preſenting him with ſomething new and unexpected." It is probable, that many perſons may not think the worſe of Rigaltius, as an editor, for the cenſure here paſſed on him by Mr. Dodwell.

RIGAUD (HYACINTHUS), an eminent painter, born at Perpignan in 1663, and uſually called the French Vandyke. His native place, having the privilege of creating a noble every year, conferred the honour on their accompliſhed countryman. Rigaud was alſo director of the Academy of Painting. His great excellence was in painting portraits; though there are ſome hiſtorical pieces of Rigaud's to be found. He was remarkably happy in his reſemblances, and it is ſaid that they who were conſcious of perſonal defects were fearful of ſitting to him. He was one day painting a lady who had a very large mouth, which he obſerved ſhe took particular pains to contract, "Madam," ſaid he, "I entreat you not to diſtreſs yourſelf, ſince you deſire it, I will not put it all in." He was ſingularly ſucceſsful in painting the hands, but he was leſs ſo in his draperies. He died in 1743.

RINCON (ANTONIO DEL), an eminent Spaniſh painter, native of Guadalaxara. He was painter of the bed-chamber to Ferdinand the Catholic. His principal pieces are the old altar-piece in the church of Robledo de Chabela, a town of the archbp. of Toledo; likewiſe, in the church of St. John de los Reys, in the city of Toledo, the two portraits of Ferdinand and Iſabel, commonly called the Catholic Kings; and others in the royal apartments of Madrid, and of the city of Granada. He died in 1500.

RINUCCINI (OCTAVIO), an Italian poet of celebrity, who went into France in the ſuite of Mary of Medicini. He was the firſt inventor of the Opera, and, by his ingenuity and taſte for mechaniſm, repreſented his pieces at the theatre with extraordinary effect. He was alſo a good poet, and wrote many elegant pieces, which were publiſhed at Florence, at which place he died in 1621.

RIPLEY (GEORGE), and eminent Engliſh mathematician, was canon of Bridlington in Yorkſhire, in the reign of Edw. IV. His book, called "A Compounde of Alchymie, conteyning twelve Gates," is ſtill in great repute among the adepts to this day, as ſuppoſed to contain the right way of making the Philoſopher's Stone, and *Aurum Potabile*, or Univerſal Medicine. Died 1490.

RISLEY (THOMAS, M. A.), He was born near Warrington, in Lancaſhire, 1630, and educated in Pembroke-college, Oxford, of which he became a fellow, and obtained by his conduct great applauſe. In 1662, he was ejected for non-conformity, and returned to his paternal eſtate in the country, where he preached to ſuch as ſcrupled conformity, and viſited the ſick, having for ſome time ſtudied phyſic. After the Revolution, the people whom he had preached to before formed themſelves into a congregation, and he became their paſtor. He continued with them till the time of his death 1716, aged 86. He left a "Treatiſe on Family-Religion."

RITTERSHUSIUS (CONRADUS), a learned civilian of Germany, was the ſon of Balthaſar Ritterſhuſius of Brunſwic, and born there Sept. 25, 1560. He was taught Greek and Latin in his own country; and then, in 1580, went to Helmſtad, where he applied himſelf to the civil law; but without neglecting the belles lettres, which he cultivated all his life. He was attacked by the plague in this town, but happily got over it. He went to Altorf in 1584, to profit by the lectures of Giſanius, for whom he conceived a particular eſteem. He began to travel in 1587, went through part of Germany, and came to Bohemia. Being afterwards at Baſil in 1592, he then took the degree of doctor of law. He returned to Altorf, to take the profeſſor's chair, which the curators of the univerſity had given him ſome time before. He had many advantageous propoſals from other univerſities of Germany and Holland, but his attachment to Altorf would not ſuffer him to accept them. He died at Altorf in 1613, after having married two wives, by whom he had nine children. Two of his ſons, George and Nicolas, diſtinguiſhed themſelves in the republic of letters; and George wrote the life of his father.

He was a man of conſummate learning, and perfectly ſkilled in the Greek and Latin tongues. He is ſaid to have had Homer and Heſiod ſo well by heart as once, in a converſation with a learned young gentleman, to have expreſſed all he had occaſion to ſay in the verſes of Homer. He was an admirable critic, and wrote notes upon many ancient Greek and Latin authors, which have been inſerted in the beſt editions of thoſe authors. Thus Burman, in his edition of "Phædrus, 1698," 8vo, has carefully inſerted the entire notes of Ritterſhuſius, whom he calls in his preface "Germaniæ ſuæ quondam ornamentum, & non minoris Galliæ decus." He publiſhed a great number of works in various ways, in his own particularly as a civilian; and an edition of "Oppian," Greek and Latin, in 1657, 8vo.

RIZZIO (David), or Ricci, an Italian muſician, and luteniſt of Turin, but not ſo diſtinguiſhed in his profeſſion as on that account to merit a place in this work. He was the ſon of a muſician at Turin, where he was born; and, happening to attend the Piedmonteſe ambaſſador into Scotland, he afterwards became famous there for what he did, and what he ſuffered. He is ſuppoſed to have infuſed into the Scotch muſic a very ſtrong tincture of the Italian: for, finding the muſic of that country ſuſceptible of great improvement, he ſet himſelf to poliſh and refine it; and adopting, ſo far as the rules of his art would allow, that deſultory melody which he found to be its characteriſtic, compoſed moſt of thoſe tunes, to which the Scotch ſongs have for two centuries paſt been commonly ſung. This has been uſually the general opinion, which, however, ſays my author, has nothing to ſupport it but vulgar tradition: it may be urged, adds he, that Rizzio was not a compoſer of any kind. The hiſtorians, and others who ſpeak of him, repreſent him as a luteniſt and a ſinger; and Sir James Melvil, who was perſonally acquainted with him, vouchſafes him no higher character than that of a merry fellow and a good muſician "The queen," ſays he, "had three valets of her chamber, who ſang three parts, and wanted a baſs to ſing the fourth part: therefore, telling her majeſty of this man, as one fit to make the fourth in concert, he was drawn in ſometimes to ſing with the reſt." This was about the year 1564.

He had art enough, however, to avail himſelf of his ſituation. His ſervile condition had taught him ſuppleneſs of ſpirit, and inſinuating manners. He quickly crept into the queen's favour; and, her French ſecretary happening at that time to return into his own country, he was preferred by her to that office. He began to make a figure in court, and to appear as a man of weight and conſequence. Nor was he careful to abate that envy which always attends ſuch an extraordinary and rapid change of fortune: on the contrary, he ſeems to have done every thing to increaſe it. Yet it was not his exorbitant power alone which exaſperated the Scots; they conſidered him as a dangerous enemy to the Proteſtant religion, and ſuſpected that he held for this purpoſe a ſecret correſpondence with the court of Rome. His prevalence, however, was very ſhort-lived; for, in 1566, certain nobles, with the lord Darnly at their head, conſpired againſt him, and diſpatched him in the queen's preſence with fifty-ſix wounds.

ROBERTSON (William), D. D. was born in Dublin, Oct. 16, 1705. His father was a Scotchman, who carried on the linen-manufacture there; and his mother's name was

Diana Allen, of a very reputable family in the biſhopric of Durham, whom his father had married in England. From his childhood he was of a very tender and delicate conſtitution, particularly he laboured under a great weakneſs in his eyes till he was 12 years of age, and he was then ſent to ſchool. He had his grammar-education under the famous Dr. Francis Hutcheſon, who then taught in Dublin, but was afterwards profeſſor of philoſophy in the Univerſity of Glaſgow. He went from Dr. Hutcheſon to that Univerſity in 1722, where he remained till the year 1725, and took the degree of M. A. He had for his tutor Mr. John Lowdon, profeſſor of philoſophy; and attended the lectures of Mr. Roſs, profeſſor of humanity; of Mr. Dunlop, profeſſor of Greek; of Mr. Morthland, profeſſor of the Oriental languages; of Mr. Simpſon, profeſſor of mathematics; and of Dr. John Simpſon, profeſſor of divinity. In the laſt-mentioned year, a diſpute was revived, which had been often agitated before, between Mr. John Sterling the principal, and the ſtudents, about a right to chuſe a rector, whoſe office and power is ſomewhat like that of the vice-chancellor of Oxford or Cambridge. Mr. Robertſon took part with his fellow-ſtudents, and was appointed by them, together with William Campbell, eſq. ſon of Campbell of Mamore, whoſe family has ſince ſucceeded to the eſtates and titles of Argyle, to wait upon the principal with a petition ſigned by more than three-ſcore matriculated ſtudents, praying that he would, on the 1ſt day of March, according to the ſtatutes, ſummon an univerſity-meeting for the election of a rector; which petition he rejected with contempt. Whereupon the ſaid William Campbell, in his own name and in the name of all the petitioners, proteſted againſt the principal's refuſal, and took inſtruments in the hands of Cuthbert Steward, notary public: and all the petitioners went to the houſe of Hugh Montgomery, eſq. the unlawful rector, and there Mr. Robertſon read aloud the proteſt againſt him and his authority. Mr. Robertſon, by theſe proceedings, became the immediate object of indignation, and was the only one of all the ſubſcribers to the petition that was proceeded againſt. He was cited before the faculty, i. e. the principal and the profeſſors of the univerſity, of whom the principal was ſure of a majority, and, after a trial which laſted ſeveral days, had the ſentence of expulſion pronounced againſt him; of which ſentence he demanded a copy; by which it appears that Mr. Robertſon was ſo fully perſuaded of the juſtice of his cauſe, and the propriety of his proceedings, that he moſt openly and ſtrenuouſly acknowledged and adhered to what he had done. Upon this, Mr. Lowdon, his tutor, and Mr. Dunlop, profeſſor of Greek,

Greek, wrote letters to Mr. Robertſon's father, acquainting him of what had happened, and aſſuring him that his ſon had been expelled, not for any crime or immorality, but for appearing very zealous in a diſpute about a matter of right between the principal and the ſtudents [A]. Theſe letters Mr. Robertſon ſent incloſed in one from himſelf, relating his proceedings and ſufferings in the cauſe of what he thought juſtice and right. Upon this his father deſired him to take every ſtep he might think proper to aſſert and maintain his own and his fellow-ſtudents claims. Hereupon Mr. Robertſon went up to London, and preſented a memorial to John duke of Argyle, containing the claims of the ſtudents of the univerſity of Glaſgow, their proceedings in the vindication of them, and his own particular ſufferings in the cauſe. The duke received him very graciouſly, but ſaid, that "he was little acquainted with things of this ſort;" and adviſed him "to apply to his brother Archibald earl of Ilay, who was better verſed in ſuch matters than he." Accordingly he waited on lord Ilay, who, upon reading the repreſentation of the caſe, ſaid "he would conſider of it." And, upon conſideration of it, he was ſo affected, that he applied to the king for a commiſſion to viſit the Univerſity of Glaſgow, with full power to examine into and rectify all abuſes therein. In the ſummer of the year 1726, the earl of Ilay with the other viſitors repaired to Glaſgow, and, upon a full examination into the ſeveral injuries and abuſes complained of, they reſtored to the ſtudents the right of electing their rector; recovered the right of the univerſity to ſend two gentlemen, upon plentiful exhibitions, to Baliol college in Oxford; took off the expulſion of Mr. Robertſon, and ordered that particularly to be recorded in the proceedings of the commiſſion; annulled the election of the rector who had been named by the principal; and aſſembled the ſtudents, who immediately choſe the maſter of Roſs, ſon of lord Roſs, to be their rector, &c. Theſe things ſo affected Mr. Sterling, that he died ſoon after; but the univerſity revived, and hath ſince continued in a moſt flouriſhing condition.

Lord Ilay had introduced Mr. Robertſon to biſhop Hoadly, who mentioned him to archbiſhop Wake, and he was entertained with much civility by thoſe great prelates. As he was then too young to be admitted into orders, he employed his time in London in viſiting the public libraries, attending lectures, and improving himſelf as opportunities offered. He had the honour to be introduced to lord-chancellor King, by a very kind letter from Dr. Hort, biſhop of Kilmore, and was often with his lordſhip. In 1727, Dr. John Hoadly, brother to the biſhop of Saliſbury, was nominated to the

[A] On this head, ſee Gent. Mag. 1784, p. 575.

united

united biſhoprics of Ferns and Leighlin in Ireland. Mr. Robertſon was introduced to him by his brother; and, from a love of the *natale ſolum*, was deſirous to go thither with him. Mr. Robertſon then informed the archbiſhop of Canterbury of his deſign; and his Grace gave him a letter of recommendation to Dr. Goodwin, archbiſhop of Caſhel, who received him in a moſt friendly manner, but died ſoon after. The firſt perſon whom Dr. Hoadly ordained, after he was conſecrated biſhop of Ferns, was Mr. Robertſon, whoſe letters of deacon's orders bear date January 14, 1727; and in February the biſhop nominated him to the cure of Tullow in the county of Carlow: and here he continued till he was of age ſufficient to be ordained a prieſt, which was done November 10, 1729; and the next day he was preſented by lord Carteret, then lord-lieutenant of Ireland, to the rectory of Ravilly in the county of Carlow, and to the rectory of Kilravelo in the county of Wiclow; and ſoon after was collated to the vicarages of the ſaid pariſhes by the biſhop of Ferns. Theſe were the only preferments he had till the year 1738, when Dr. Synge, biſhop of Ferns, collated him to the vicarages of Rathmore and Straboe, and the perpetual cure of Rahil, all in the county of Carlow. Theſe together produced an income of about 200 l. a year. But, as almoſt the whole lands of theſe pariſhes were employed in paſture, the tithes would have amounted to more than twice that ſum if the herbage had been paid for black cattle, which was certainly due by law. Several of the clergy of Ireland had, before him, ſued for this herbage in the Court of Exchequer, and obtained decrees in their favour. Mr. Robertſon, encouraged by the exhortations and examples of his brethren, commenced ſome ſuits in the Exchequer for this herbage, and ſucceeded in every one of them. But when he had, by this means, doubled the value of his benefices, the Houſe of Commons in Ireland paſſed ſeveral ſevere reſolutions againſt the clergy who had ſued or would ſue for this "new demand," as they called it, which encouraged the graſiers to oppoſe it ſo obſtinately as to put a period to that demand. This proceeding of the Commons provoked Dean Swift to write "The Legion-Club." Mr. Robertſon ſoon after publiſhed a pamphlet, intituled, "A Scheme for utterly aboliſhing the preſent heavy and vexatious Tax of Tithe;" the purport of which was, to pay the clergy and impropriators a tax upon the land in lieu of all tithes. This went through ſeveral editions: but nothing farther was done in it.

In 1739, Lord Cathcart (though Mr. Robertſon's perſon was quite unknown to him) ſent him, by Captain Preſcott, a very

very kind meſſage, with a proper qualification under his hand and ſeal, to be his chaplain.

Mr. Robertſon had, in 1728, married Elizabeth, daughter of Major William Baxter, who, in his younger years, had been an officer in Ireland in the armies of king Charles II. and James II.; but was caſhiered by the earl of Tyrconnel, James's lord lieutenant of Ireland, as a perſon not to be depended upon in carrying on his and his maſter's deſigns. Captain Baxter upon this repaired to London, and complained of it to the duke of Ormond. His father was at that time ſteward to the duke's eſtate. His grace, who was then joined with other Engliſh noblemen in a correſpondence with the prince of Orange, recommended him to that prince, who immediately gave him a company in his own forces. In this ſtation he returned to England with the prince at the Revolution, and acted his part vigorouſly in bringing about that great event. While the Captain was in Holland, he wrote that remarkable letter to Dr. Burnet, afterwards biſhop of Saliſbury, which is inſerted in the biſhop's life at the end of the "Hiſtory of his own Times." By this lady, who was extremely beautiful in her perſon, but much more ſo in her mind, Mr. Robertſon had one and twenty children. There is a little poem written by him eight years after their marriage, and inſcribed to her, upon her needle-work, inſerted in the Gent. Mag. 1736. In 1743, Mr. Robertſon obtained the biſhop's leave to nominate a curate at Ravilly, and to reſide for ſome time in Dublin, for the education of his children. Here he was immediately invited to the cure of St. Luke's pariſh; and in this he continued five years, and then returned to Ravilly in 1748, the town air not agreeing with him. While he was in the cure of St. Luke's, he, together with Mr. Kane Percival, then curate of St. Michan's, formed a ſcheme to raiſe a fund for the ſupport of widows and children of clergymen of the dioceſe of Dublin, which hath ſince produced very happy effects. In 1758, he loſt his wife. In 1759, Dr. Richard Robinſon was tranſlated from the See of Killalla to that of Ferns; and, in his viſitation that year, he took Mr. Robertſon aſide, and told him, that the primate, Dr. Stone (who had been biſhop of Ferns, and had kept up a correſpondence with Mr. Robertſon), had recommended him to his care and protection, and that he might therefore expect every thing in his power. Accordingly, the firſt benefice that became vacant in his lordſhip's preſentation was offered to him, and he thankfully accepted it. But, before he could be collated to it, he had the "Free and Candid Diſquiſitions" put into his hands, which he had never ſeen before. This inſpired him with ſuch doubts as made him

defer

defer his attendance on the good biſhop. His lordſhip wrote to him again to come immediately for inſtitution. Upon this, Mr. Robertſon wrote him the letter which is at the end of a little book that he publiſhed ſome years after, intituled, "An Attempt to explain the words of Reaſon, Subſtance, Perſon, Creeds, Orthodoxy, Catholic Church, Subſcription, and Index Expurgatorius;" in which letter Mr. Robertſon returned his lordſhip the moſt grateful thanks for his kindneſs, but informed him that he could not comply with the terms required by law to qualify him for ſuch preferment. However, Mr. Robertſon continued at Ravilly performing his duty; only, thenceforward, he omitted the Athanaſian creed, &c. This gave ſome people offence; and, therefore, he thought it the honeſteſt courſe to reſign all his benefices together, which he did in the year 1764; and, in 1766, he publiſhed his book by way of apology to his friends for what he had done; and ſoon after left Ireland, and returned to London. In 1767, Mr. Robertſon preſented one of his books to his old *Alma Mater* the Univerſity of Glaſgow, and received in return a moſt obliging letter, with the degree of D. D. In 1768, the maſterſhip of the free-grammar ſchool at Wolverhampton in Staffordſhire becoming vacant, the company of Merchant-Tailors, the patrons, unanimouſly conferred it on him. In 1772, he was choſen one of the committee to carry on the buſineſs of the Society of Clergymen, &c. in framing and preſenting the famous petition to the Houſe of Commons of Great Britain, praying to be relieved from the obligation of ſubſcribing aſſent and conſent to the Thirty-nine Articles, and all and every thing contained in the book of common prayer. After this he lived ſeveral years at Wolverhampton, performing the duties of his office, in the greateſt harmony with all ſorts of people there; and died, of the gout in his ſtomach, at Wolverhampton, May 20, 1783, in the 79th year of his age; and was buried in the churchyard of the new church there.

ROBERTSON (GEORGE), an eminent landſcape-painter, was born in London. He was the ſon of a wine-merchant; and was intended to follow the buſineſs of his father; but he diſcovered, at an early period, ſo great an inclination and taſte for drawing, that he was obliged to cultivate his genius. Mr Robertſon travelled to Italy under the patronage of Mr. Beckford, to whom Brydone's letters are dedicated After ſtudying for ſome time at Rome, he returned to London; not meeting here with the encouragement he expected, he went to Jamaica; and to this voyage the public are indebted for ſix beautiful views of that iſland. Not chooſing to remain in the Weſt Indies, he returned to England, and taught young

young ladies for a ſubſiſtence. In his drawings, his powers were great; but his chief excellence was the drawing of trees, in which his branches and leaves were peculiarly admirable. He painted alſo in oil; and Vintners' hall poſſeſſes a picture, by Robertſon, of St. Martin dividing his cloak.

ROBERTSON (WILLIAM), the eminent and accompliſhed author of the "Hiſtory of Charles the Fifth," and of many other important hiſtorical works, was born in 1721. From his earlieſt youth he was indefatigable in his exertions to render himſelf eminent in Literature; and how far he ſucceeded the lateſt poſterity will judge. His great works were the "Hiſtory of Charles the Fifth," a "Hiſtory of America," and a "Hiſtory of Scotland," in which is involved the ſtory of Mary Queen of Scots. Perhaps all of theſe are entitled to the critics praiſe; but it is the firſt which will ever be read with the greateſt pleaſure and the moſt exalted honour to his memory. The ſecond, namely, the "Hiſtory of America," is ſomewhat unfiniſhed, and certainly leſs poliſhed in ſtyle, and leſs vigorous in obſervation and argument. Yet Dr. Robertſon had great aſſiſtance in his progreſs, and more was expected by the world than the hiſtorian accompliſhed. His hiſtory of the unfortunate Mary has been the cauſe of great and acrimonious controverſy; but, perhaps, the ſolemn queſtion about her guilt or innocence of character muſt ſtill wait for other documents, notwithſtanding the united talents of a Robertſon, Stewart, and Whitaker, to ſay nothing of the ſubordinate writers, combined to remove the cloud which obſcured it. Dr. Robertſon was entitled to no leſs praiſe as a pious and zealous miniſter of the Goſpel than as an enlightened and elegant hiſtorian. His public diſcourſes, when miniſter of the Old Grey Friers in Edinburgh, were highly and deſervedly admired. The honours which he attained were not more than adequate to his virtues and his talents. He was principal to the Univerſity of Edinburgh, hiſtoriographer for his majeſty for Scotland, one of his majeſty's chaplains in Scotland, and one of the miniſters of the Old Grey-Friers pariſh in Edinburgh. He left two ſons and three daughters, and died in poſſeſſion of univerſal eſteem, as a ſcholar, a miniſter of the Goſpel, and a man, at Grange-houſe, in Edinburgh, in 1793.

ROBINS (BENJAMIN), an Engliſh mathematician of great genius and eminence, was born at Bath in Somerſetſhire, 1707. His parents were of low condition, and Quakers; and conſequently neither able, from their circumſtances, nor willing from their religious profeſſion, to have him much inſtructed in that kind of learning which they are taught to deſpiſe as human. Nevertheleſs, he made an early

and ſurpriſing progreſs in various branches of ſcience and literature, in the mathematics particularly; and his friends, being deſirous that he might continue his purſuits, and that his merit might not be buried in obſcurity, wiſhed that he could be properly recommended to teach this ſcience in London. Accordingly, a ſpecimen of his abilities was ſent up thither, and ſhewn to Dr. Pemberton, the author of the "View of Sir Iſaac Newton's Philoſophy;" who, thence conceiving a good opinion of the writer, for a farther trial of his proficiency ſent him ſome problems, which Robins ſolved very much to his ſatisfaction. He then came to London, where he confirmed the opinion which had been pre-conceived of his abilities and knowledge.

But though Robins was poſſeſſed of much more ſkill than is uſually required in a common teacher, yet, being very young, it was thought proper that he ſhould employ ſome time in peruſing the beſt writers upon the ſublimer parts of the mathematics before he undertook publicly the inſtruction of others. In this interval, beſides improving himſelf in the modern languages, he had opportunities of reading in particular the works of Apollonius, Archimedes, Fermat, Huygens, De Witt, Sluſius, James Gregory, Dr. Barrow, Sir Iſaac Newton, Dr. Taylor, and Mr. Cotes. Theſe authors he readily underſtood without any aſſiſtance, of which he gave frequent proofs to his friends: one was, a demonſtration of the laſt propoſition of Sir Iſaac Newton's treatiſe on quadratures, which was thought not undeſerving a place in the "Philoſophical Tranſactions," No. 397, for 1727. Not long after, an opportunity offered of exhibiting to the public a ſpecimen alſo of his knowledge in natural philoſophy. The royal academy of Sciences at Paris had propoſed, among their prize-queſtions in 1724 and 1726, to demonſtrate the laws of motion in bodies impinging on one another. John Bernoulli here condeſcended to be a candidate; and, though his diſſertation loſt the reward, he appealed to the learned world by printing it in 1727; he therein endeavoured to eſtabliſh Leibnitz's opinion of the force of bodies in motion, from the effects of their ſtriking againſt ſpringing-materials; as ſignor Poleni had before attempted to evince the ſame thing from experiments of bodies falling on ſoft and yielding ſubſtances. But as the inſufficiency of Poleni's arguments had been demonſtrated in the "Philoſophical Tranſactions," No. 371, for 1722: ſo Robins publiſhed in the "Preſent State of the Republic of Letters," for May, 1728, a confutation of Bernoulli's performance, which was allowed to be unanſwerable.

Robins

Robins now began to take ſcholars, and about this time quitted the garb and profeſſion of a Quaker; for, having neither enthuſiaſm nor ſuperſtition in his nature, as became a mathematician, he ſoon got over the prejudices of education. But, though he profeſſed to teach the mathematics only, he would frequently aſſiſt particular friends in other matters; for, he was a man of univerſal knowledge: and, the confinement of his way of life not ſuiting his diſpoſition, which was active, he gradually declined it, and went into other courſes that required more exerciſe. Hence he tried many laborious experiments in gunnery; believing, that the reſiſtance of the air had a much greater influence on ſwift projectiles than was generally ſuppoſed. Hence he was led to conſider thoſe mechanic arts that depended on mathematical principles, in which he might employ his invention; as, the conſtructing of mills, the building of bridges, draining of fens, rendering of rivers navigable, and making of harbours. Among other arts of this kind, fortification very much engaged his attention; wherein he met with opportunities of perfecting himſelf, by a view of the principal ſtrong places of Flanders, in ſome journeys he made abroad with perſons of diſtinction.

On his return home from one of theſe excurſions, he found the learned here amuſed with Dr. Berkeley's treatiſe, printed in 1734, intituled, "The Analyſt;" in which an examination was made in the grounds of the fluxionary method, and occaſion taken thus to explode that method. Robins therefore was adviſed to clear up this affair, by giving a full and diſtinct account of Sir Iſaac Newton's doctrines in ſuch a manner as to obviate all the objections, without naming them, which had been advanced by the author of "The Analyſt;" and accordingly he publiſhed, in 1735, "A Diſcourſe concerning the nature and certainty of Sir Iſaac Newton's method of Fluxions, and of prime and ultimate ratios." Some even of thoſe, who had written againſt "The Analyſt," taking exception at Robins's manner of defending Sir Iſaac Newton's doctrine, he afterwards wrote two or three additional diſcourſes. In 1738, he defended Sir Iſaac Newton againſt an objection, contained in a note at the end of a Latin piéce, called "Matho, ſive Coſmotheoria puerilis," written by Baxter, author of the "Inquiry into the Nature of the human Soul:" and, the year after, printed "Remarks" on Euler's "Treatiſe of Motion," on Smith's "Syſtem of Optics," and on Jurin's "Diſcourſe of diſtinct and indiſtinct Viſion," annexed to Dr. Smith's work. In the mean time Robins's performances were not confined to mathematical ſubjects: for, in 1739, there came out three pamphlets

phlets upon political affairs, which did him great honour. The firſt was intituled, "Obſervations on the preſent Convention with Spain:" the ſecond, "A Narrative of what paſſed in the Common Hall of the citizens of London, aſſembled for the Election of a Lord Mayor:" the third, "An Addreſs to the Electors and other free Subjects of Great Britain, occaſioned by the late ſucceſſion; in which is contained a particular Account of all our Negotiations with Spain, and their Treatment of us for above Ten Years paſt." Theſe were all publiſhed without his name; and the firſt and laſt were ſo univerſally eſteemed, that they were generally reputed to have been the production of the great man himſelf, who was at the head of the oppoſition to Sir Robert Walpole. They proved of ſuch conſequence to Mr. Robins as to occaſion his being employed in a very honourable poſt; for, the patriots at length gaining ground againſt Sir Robert, and a committee of the Houſe of Commons being appointed to examine into his paſt conduct, Robins was choſen their ſecretary. But after a committee had preſented two reports of their proceedings, a ſudden ſtop was put to their farther progreſs, by a compromiſe between the contending parties.

In 1742, being again at leiſure, he publiſhed a ſmall treatiſe, intituled, "New Principles of Gunnery:" containing the reſult of many experiments he had made, by which are diſcovered the force of gun-powder, and the difference in the reſiſting power of the air to ſwift and ſlow motion. This treatiſe was preceded by an account of the progreſs which modern fortification had made from its firſt riſe; as alſo of the invention of gun-powder, and of what had already been performed in the theory of gunnery. Upon a diſcourſe concerning certain experiments being publiſhed in the "Philoſophical Tranſactions," in order to invalidate ſome opinions of Robins, he thought proper, in an account he gave of his book in the ſame Tranſactions, to take notice of thoſe experiments: and, in conſequence of this, ſeveral diſſertations of his on the reſiſtance of the air were read, and the experiments exhibited before the Royal Society, in 1746 and 1747; for which he was preſented with a gold medal by that ſociety.

In 1748, came out lord Anſon's "Voyage round the World;" which, though it carries Walter's name in the title-page, was in reality written by Robins. Of this voyage the public had, for ſome time, been in expectation of ſeeing an account, compoſed under his lordſhip's own inſpection: for which purpoſe the Rev. Richard Walter was employed, as having been chaplain to the Centurion the greateſt part of the expedition. Walter had accordingly almoſt finiſhed his taſk, having

having brought it down to his own departure from Macao for England; when he propoſed to print his work by ſubſcription. It was thought proper, however, that an able judge ſhould firſt review and correct it, and Robins was appointed; when, upon examination, it was reſolved, that the whole ſhould be written entirely by Robins, and that what Walter had done, being almoſt all taken verbatim from the journals, ſhould ſerve as materials only. Hence the introduction entire, and many diſſertations in the body of the book, were compoſed by Robins, without receiving the leaſt hint from Walter's manuſcript; and what he had thence tranſcribed regarded chiefly the wind and the weather, the currents, courſes, bearings, diſtances, offings, ſoundings, moorings, the qualities of the ground they anchored on, and ſuch particulars as generally fill up a ſailor's account. No production of this kind ever met with a more favorable reception, four large impreſſions being ſold off within a twelvemonth: it has been tranſlated into moſt of the European languages; and it ſtill ſupports its reputation, having been repeatedly reprinted in various ſizes. The fifth edition at London in 1749 was reviſed and corrected by Robins himſelf.

Thus, becoming famous for his ability in writing, he was requeſted to compoſe an apology for the unfortunate affair at Preſton Pans in Scotland. This was prefixed as a preface to "The Report of the Proceedings and Opinion of the Board of General Officers on their examination into the conduct of Lieutenant-General Sir John Cope, &c." printed at London in 1749; and this preface was eſteemed a maſter-piece in its kind. Afterwards Robins had, by the favour of lord Anſon, opportunities of making farther experiments in gunnery; which have been publiſhed ſince his death. He alſo not a little contributed to the improvements made in the royal obſervatory at Greenwich, by procuring for it, through the intereſt of the ſame noble perſon, a ſecond mural quadrant and other inſtruments, by which it is become perhaps the compleateſt obſervatory in the world. His reputation being now arrived at its full height, he was offered the choice of two very conſiderable employments. The firſt was to go to Paris, as one of the commiſſaries for adjuſting the limits in Acadia; the other, to be engineer general to the Eaſt-India company, whoſe forts, being in a moſt ruinous condition, wanted a capable perſon to put them into a poſture of defence. This latter he accepted, as it was ſuitable to his genius, and as the company's terms were both advantageous and honorable. He deſigned, if he had remained in England, to have written a ſecond part of the "Voyage round the World;"

as appears by a letter from lord Anſon to him, dated "Bath, October 22, 1749."

"Dear Sir,

"When I laſt ſaw you in town, I forgot to aſk you, whether you intended to publiſh the ſecond volume of my 'Voyage' before you leave us; which, I confeſs, I am very ſorry for. If you ſhould have laid aſide all thoughts of favouring the world with more of your works, it will be much diſappointed, and no one in it more than your very-much obliged humble ſervant, ANSON."

Robins was alſo preparing an enlarged edition of his "New Principles of Gunnery:" but, having provided himſelf with a complete ſet of aſtronomical and other inſtruments, for making obſervations and experiments in the Indies, he departed hence at Chriſtmas in 1749; and, after a voyage in which the ſhip was near being caſt away, arrived at the Indies, July 13, 1750. There he immediately ſet about his proper buſineſs with unwearied diligence, and formed complete plans for Fort St. David and Madraſs: but he lived not to put them into execution. For, the great difference of the climate being beyond his conſtitution to ſupport, he was attacked by a fever in September; and, though he recovered out of this, yet about eight months after he fell into a languiſhing condition, in which he continued till his death, which happened July 29, 1751. By his laſt will, he left the publiſhing of his mathematical works to his honoured and intimate friend Martin Folkes, eſq. preſident of the Royal Society, and to James Wilſon, M. D. doctor of phyſic; but, the former of theſe gentlemen being incapacitated by a paralytic diſorder for ſome time before his death, they were afterwards publiſhed by the latter, in 2 vols. 8vo, 1761.

ROBINSON (ROBERT) was a native of Swaffham in Norfolk; he was educated at the endowed grammar-ſchool of learning in that county, and, in his aſcent through the gradations of that ſchool, diſplayed both diligence and talents. In claſſical literature he was ſuch an early proficient, that wiſhes were excited, in the breaſt of his mother and friends, to place him in a line connected with ſcience, and ſend him to college; but the ſcantineſs of his parents income not allowing thoſe wiſhes to be gratified, he was devoted to trade; and, though poſſeſſing no common genius and abilities, apprenticed to a hair-dreſſer, ill-calculated for the taſk of combing wigs and dreſſing hair. Robinſon, in this ſituation, devoted the greater part of his time to reading and otherwiſe improving himſelf. His genius taking too a religious turn, he became a devotee of

of Methodiſm, and was far more delighted in ſinging hymns than ſhaving of cuſtomers.

The powerful eloquence of his ſpiritual father, George Whitfield, had gradually the effect of animating him to attempt a ſimilar ſtrain; and, having, before the regular expiration of his apprenticeſhip, obtained his indentures of his maſter, who deſpaired of making him an expert tonſor, Robinſon with joy laid down the baſon and razor, and left off handling the block for the nobler employ of thumping the pulpit. Johnſon ſaid of Savage, that he worked longer at the awl than he choſe to acknowledge: but, to the honour of our hero of Crutched Friers, though, in after-life, he was not ſolicitous to make his former employ the ſubject of converſation, yet, when introduced, he was never aſhamed to own it.

The commencement of his miniſterial career in the Methodiſt line was in Norfolk, his native county; and the favourite ſubject of his early diſcourſes was Solomon's ſong.

The truth is, he ſeems to have been a fervid enthuſiaſt, as moſt men of conſiderable genius (in which number we are willing to allow Robinſon a place) are in one way or another; the fire of that genius broke forth on many occaſions, and in ſome degree accounts for the glaring inconſiſtency of his conduct and opinions at different periods of his life.

Robinſon did not continue long with the Methodiſts, nor at Norwich. From methodiſt preacher he became a Baptiſt preacher, and the head of a numerous congregation of that ſect at Cambridge. Here he continued many years preaching to crowded and reſpectable audiences, and frequently performing the rites of public baptiſm, according to the practice of his ſect, at Whittlesford near Cambridge.

So generally eſteemed and beloved was Robinſon by his auditors at Cambridge, that they united to erect a new and elegant meeting-houſe, for the diſplay of his oratorical powers; which, however, were frequently interrupted by the impertinent viſits of ſome profligate under-graduates, againſt whom he was finally compelled to appeal to the laws of his country; and this appeal ſecured the future tranquillity of the aſſembly. This ſeems to be the period of his life moſt happy and faultleſs. He had not as yet publicly engaged in abſtruſe theological diſputations; he vigilantly performed the duties of his paſtoral office; and, if ſome of the younger ſtudents of the Univerſity, in the gaiety of youthful intemperance, had inſulted him, he was amply repaid for it by the friendſhip and protection of many of its moſt worthy and learned members; for, he embraced every opportunity which that univerſity afforded of making amends for a defective education, and pur-

sued a course of reading extensive and varied. The public libraries were not only open to him, but he was allowed the privilege of having books from them at his own habitation. The general esteem in which he was holden, among many eminent members of the established church, for erudition and talents, was greatly increased by the publication of his celebrated "Plea of the divinity of Christ," which was published in answer to the apology of Theophilus Lindsey, and, which his biographer observes, was "generally considered, at the time, as the best defence of the divinity of Christ that had been published." Soon after the publication of this tract, handsome proposals, we are told, were made him, if he would enter within the pale of the church; but they were modestly though firmly rejected. The tract was answered with some asperity by Lindsey; but Robinson, though pressed to it, returned no reply, which made some persons suspect the sincerity of his belief.

The residence of Robinson was at Chesterton, near Cambridge, where he experienced the greatest liberality from two ladies of the name of Caltwell, who were tenants of Mr. Anstey's house at Trumpington. Books and rural occupation there alternately engaged his attention; his family became numerous; and, because his salary as a preacher was too small to support them, he took advantage of his situation near the river Cam, and became a dealer in coal and corn. His study however, was by no means deserted, for his accompting-house: he continued his literary pursuits with such fervor as greatly to impair his health, and laid the basis of the disease that finally carried him off. He produced in this recess, a "Translation of Saurin's Sermons;" in 4 vols. and an "Essay on the composition of a Sermon," both which pieces have considerable merit; and, with his other publications, and the profits of his farm, brought him a considerable sum of money, which he laid out in purchasing houses and ground around him. In 1785, his fame as a writer and preacher having long before reached London, he was invited to read lectures to the Baptists of the Metropolis, and to commence a new history of that order of religionists on advantageous terms. Those terms were acceded to; and Robinson spent one week of every month in London, preaching, reading lectures, and consulting the books and manuscripts of the British Museum, of which his friend, Dr. Gifford, was sub-librarian. In the end, however, this project appeared abortive; Robinson's preaching was not so much admired in London as at Cambridge, whither he, in no long time, returned, and new-modelled the "History of Baptism," which employed a considerable portion of his remaining life. That life,

sapped

ſapped by too cloſe application, was finally terminated at Birmingham, whither he had gone for the recovery of his health, on a viſit to Dr. Prieſtly, in the ſummer of 1790, and before he had reached the 55th year of his age. Mr. Dyer, his biographer, records it as a remarkable fact, that, dreading the agonizing moment of parting from his family, his conſtant wiſh was to die ſoftly, ſuddenly, and alone: his wiſh was granted him; for, he died abſent from his family, and quietly, at midnight, in his bed.

ROBERTELLO (Francis), profeſſed philoſophy and rhetoric with great reputation at Lucca, Piſa, Bologna, and Padua; at which laſt place he died in 1567. He was author of a "Treatiſe on Hiſtory;" of "Commentaries on ſome of the Greek and Latin poets;" of the "Private Life and Manners of the Romans under the Emperors;" and of various other writings.

ROCHEFOUCAULT (Francis, duke of), a great genius among the French, was born in 1613, and died in 1680. He is inſerted here on account of a ſmall collection of "Maximes, ou Sentences:" of which Voltaire has not ſcrupled to ſay, that it contributed more than any performance to form the taſte of the French nation, and give it a true reliſh of propriety and correctneſs. "Though there is," continues he, "but one truth running through this whole piece, namely, that 'ſelf-love is the ſpring of all our actions and determinations;' yet this thought preſents itſelf under ſuch a variety of forms as never fail to ſtrike with new ſurpriſe. It is not ſo properly a book itſelf, as a ſet of materials to embelliſh a book. This little collection was much read and admired: it accuſtomed our authors to think, and to compriſe their thoughts in a lively, correct, and delicate, turn of phraſe; which was a merit utterly unknown to any European writer before him ſince the revival of Letters." We have alſo of this noble author "Memoires de la Régence de la Reine Anne d'Autriche," written with great ſenſe and a deep penetration. "His Memoirs," ſays Voltaire, "are ſtill read; and his Maxims are known by heart."

ROCHESTER (John Wilmot, earl of), a great wit in the reign of Charles II. was the ſon of Henry earl of Rocheſter; who bore a great part in the civil wars, and was the chief manager of the king's preſervation after the battle of Worceſter. He was born in April, 1648; and was educated in grammar and claſſical literature in the free ſchool at Burford. Here he acquired the Latin to ſuch perfection, that to his dying day he retained a quick reliſh for the beauties of that tongue; and afterwards became exactly verſed in the authors of the Auguſtan age, which he often read. In 1659,

he was admitted a nobleman of Wadham-college in Oxford, under the inſpection of Dr. Blandford, afterwards biſhop of Oxford and Worceſter; and, in 1661, was with other noble perſons created maſter of arts in convocation: at which time, Wood ſays, he and none elſe was admitted very affectionately into the fraternity by a kiſs from the chancellor of the univerſity, Clarendon, who then ſate in the ſupreme chair. Afterwards he travelled into France and Italy; and at his return frequented the court, which, the ſame Wood obſerves, and there is reaſon to believe very truly, not only debauched his manners, but made him a perfect Hobbiſt in principle. In the mean time, he became one of the gentlemen of the bed-chamber to the king, and comptroller of Woodſtock park. In 1665, he went to ſea with the earl of Sandwich, who was ſent to lie in wait for the Dutch Eaſt-India fleet; and was in the Revenge, commanded by Sir Thomas Tiddiman, when the attack was made on the port of Bergen in Norway, the Dutch ſhips having got into that port. It was a deſperate attempt; and, during the whole action, the earl of Rocheſter ſhewed the greateſt reſolution, and gained a high reputation for courage. He ſupported this reputation in a ſecond expedition, but afterwards loſt it in an adventure with lord Mulgrave; of which that noble author, in the memoirs of himſelf, gives a particular account. It exhibits ſome traits of the earl of Rocheſter's character; and therefore, though ſomewhat tedious and wordy, we will tranſcribe it into this memoir. "I was informed", ſays lord Mulgrave, "that the earl of Rocheſter had ſaid ſomething of me, which, according to his cuſtom, was very malicious. I therefore ſent colonel Aſton, a very mettled friend of mine, to call him to account for it. He denied the words, and indeed I was ſoon convinced he had never ſaid them; but the mere report, though I found it to be falſe, obliged me, as I then fooliſhly thought, to go on with the quarrel; and the next day was appointed for us to fight on horſeback, a way in England a little unuſual, but it was his part to chuſe. Accordingly, I and my ſecond lay the night before at Knightſbridge privately, to avoid the being ſecured at London upon any ſuſpicion; and in the morning we met the lord Rocheſter at the place appointed, who, inſtead of James Porter, whom he aſſured Aſton he would make his ſecond, brought an errant life-guard man, whom nobody knew. To this Mr. Aſton took exception, upon the account of his being no ſuitable adverſary; eſpecially conſidering how extremely well he was mounted, whereas we had only a couple of pads: upon which, we all agreed to fight on foot. But, as my lord Rocheſter and I were riding into the next field in order to it, he told me, that he had at

firſt

firſt choſen to fight on horſeback, becauſe he was ſo weak with a certain diſtemper, that he found himſelf unfit at all any way, much leſs on foot. I was extremely ſurpriſed, becauſe at that time no man had a better reputation for courage; and I took the liberty of repreſenting what a ridiculous ſtory it would make, if we returned without fighting, and therefore adviſed him for both our ſakes, eſpecially for his own, to conſider better of it, ſince I muſt be obliged in my own defence to lay the fault on him, by telling the truth of the matter. His anſwer was, that he ſubmitted to it; and hoped, that I would not deſire the advantage of having to do with any man in ſo weak a condition. I replied, that by ſuch an argument he had ſufficiently tied my hands, upon condition that I might call our ſeconds to be witneſſes of the whole buſineſs; which he conſented to, and ſo we parted. When we returned to London, we found it full of this quarrel, upon our being abſent ſo long; and therefore Mr. Aſton thought himſelf obliged to write down every word and circumſtance of this whole matter, in order to ſpread every where the true reaſon of our returning without having fought. This, being never in the leaſt contradicted or reſented by the lord Rocheſter, entirely ruined his reputation as to courage, of which I was really ſorry to be the occaſion, though nobody had ſtill a greater as to wit; which ſupported him pretty well in the world, notwithſtanding ſome more accidents of the ſame kind, that never fail to ſucceed one another, when once people know a man's weakneſs."

The earl of Rocheſter, before he travelled, had given ſomewhat into that diſorderly and intemperate way of living which the joy of the whole nation, upon the reſtoring of Charles II. had introduced; yet had ſo far got the better of this at his return, that he hated nothing more. But, falling into court-company, where theſe exceſſes were continually practiſed, he was brought back to it again: and the natural heat of his fancy, being inflamed with wine, made him ſo extravagantly pleaſant, that many, to be more diverted by that humour, ſtrove to engage him deeper and deeper in intemperance. This at length ſo entirely ſubdued him, that, as he told Dr. Burnet, he was for five years together continually drunk: not all the while under the viſible effect of liquor, but ſo inflamed in his blood, that he was never cool enough to be maſter of himſelf. There were two principles in the natural temper of this lively and witty earl, which carried him to great exceſſes; a violent love of pleaſure, and a diſpoſition to extravagant mirth. The one involved him in great ſenſuality, the other led him to many odd adventures and frolics. Once he had diſguiſed himſelf ſo, that his neareſt

friends could not have known him, and ſet up in Tower-ſtreet for an Italian mountebank, where he practiſed phyſic for ſome weeks. He diſguiſed himſelf often as a porter, or as a beggar; ſometimes to follow ſome mean amours, which, for the variety of them, he affected. At other times, merely for diverſion, he would go about in odd ſhapes; in which he acted his part ſo naturally, that even thoſe who were in the ſecret, and ſaw him in theſe ſhapes, could perceive nothing by which he might be diſcovered. He is ſaid to have been a generous and good-natured man in cold blood, yet would go far in his heats after any thing that might turn to a jeſt or matter of diverſion; and he laid out himſelf very freely in libels and ſatires, in which he had ſo peculiar a talent of mixing wit with malice, that all his compoſitions were eaſily known. Andrew Marvell, who was himſelf a great wit, uſed to ſay, "that Rocheſter was the only man in England who had the true vein of ſatire."

"Thus," ſays Dr. Johnſon, "in a courſe of drunken gaiety, and groſs ſenſuality, with intervals of ſtudy perhaps yet more criminal, with an avowed contempt of all decency and order, a total diſregard to every moral, and a reſolute denial of every religious obligation, he lived worthleſs and uſeleſs, and blazed out his youth and his health in laviſh voluptuouſneſs; till, at the age of one and thirty, he had exhauſted the fund of life, and reduced himſelf to a ſtate of weakneſs and decay."

Oct. 1779, when he was ſlowly recovering from a great diſeaſe he was viſited by Dr. Burnet, upon an intimation that ſuch a viſit would be very agreeable to him. He grew into great freedom with that divine, ſo as to open to him all his thoughts both of religion and morality, and to give him a full view of his paſt life: upon which the doctor viſited him often, till he went from London in April following, and once or twice after. They canvaſſed at various times the principles of morality, natural and revealed religion, and Chriſtianity in particular; the reſult of all which, as it is faithfully related by Dr. Burnet in the book above cited, (a book, which, Dr. Johnſon obſerves, "the critic ought to read for its elegance, the philoſopher for its arguments, and the ſaint for its piety,"), was, that this noble earl, though he had lived the life of an atheiſt and a libertine, yet died the death of a good chriſtian and moſt ſincere penitent. The philoſophers of the preſent age will naturally ſuppoſe, that his contrition and conviction were purely the effects of weakneſs and low ſpirits, which ſcarcely ſuffer a man to continue in his ſenſes, and certainly not to be maſter of himſelf; but Dr. Burnet affirms him to have been "under no ſuch decay as either darkened

darkened or weakened his underſtanding, nor troubled with the ſpleen or vapours, or under the power of melancholy." The reader may judge for himſelf from the following, which is part of a letter from the earl to Dr. Burnet, dated "Woodſtock-park, June 25, 1680, Oxfordſhire." There is nothing left out, but ſome perſonal compliments to the doctor.

"My moſt honoured Dr. BURNET,

"My ſpirits and body decay ſo equally together, that I ſhall write you a letter as weak as I am in perſon. I begin to value churchmen above all men in the world, &c. If God be yet pleaſed to ſpare me longer in this world, I hope in your converſation to be exalted to that degree of piety, that the world may ſee how much I abhor what I ſo long loved, and how much I glory in repentance, and in God's ſervice. Beſtow your prayers upon me, that God would ſpare me, if it be his good will, to ſhew a true repentance and amendment of life for the time to come; or elſe, if the Lord pleaſeth to put an end to my worldly being now, that he would mercifully accept of my death-bed repentance, and perform that promiſe he hath been pleaſed to make, that 'at what time ſoever a ſinner doth repent, he would receive him.' Put up theſe prayers, moſt dear doctor, to Almighty God, for your moſt obedient and languiſhing ſervant,

ROCHESTER."

He died July 26 following, without any convulſion, or ſo much as a groan: for, though he had not completed his 33d year, yet he was worn ſo entirely down, that nature was unable to make the leaſt effort. He left behind him a ſon named Charles, who died Nov. 12, 1681; and three daughters. The male line ceaſing, Charles II. conferred the title of Rocheſter on Laurence viſcount Killingworth, a younger ſon of Edward earl of Clarendon.

The earl of Rocheſter was a graceful and well-ſhaped perſon, tall, and well-made, if not a little too ſlender, as Burnet obſerves. He was exactly well-bred; had a ſtrange vivacity of thought, and vigour of expreſſion; and his wit was ſubtle as well as ſublime. For his ſtudies, they were divided between the comical writings of the ancients and moderns, the Roman authors, and books of phyſic; for, the ill-ſtate of health, which his irregular and diſſolute life brought upon him, made this laſt kind of reading neceſſary to him. His ſtyle was clear and ſtrong: and, when he uſed figures, they were very lively, yet far enough out of the common road. Boileau among the French, and Cowley among the Engliſh wits,

were thoſe he admired moſt. He loved to talk and write of ſpeculative matters, and did it with ſo fine a thread, that even thoſe who hated the ſubjects his fancy ran upon, yet could not but be charmed with his way of treating them. Upon the whole, nature had fitted him for great things; and his abilities and knowledge, if he had applied them rightly, qualified him to have been one of the moſt extraordinary men of his age and nation.

His poems have been printed often, ſeparately and together. It is not eaſy to ſay what are his; for, after he had once obtained the character of a lewd and obſcene writer, every thing in that ſtrain was fathered upon him; and many pieces, not his, crept into the later editions of his works. We know not which can be called the beſt edition: an handſome one, in 8vo, was printed for Jacob Tonſon in 1705, conſiſting of poems, his ſpeech under the character of a mountebank, and a tragedy called "Valentinian;" but many of his obſcene pieces are not inſerted in it. Mr. Walpole calls him "a man, whom the Muſes were fond to inſpire, and aſhamed to avow; and who practiſed without the leaſt reſerve that ſecret which can make verſes more read for their defects than for their merits. The art," continues he, "is neither commendable nor difficult. Moraliſts proclaim loudly, that there is no wit in indecency: it is very true: indecency is far from conferring wit; but it does not deſtroy it neither. Lord Rocheſter's poems have much more obſcenity than wit, more wit than poetry, more poetry than politeneſs."

RODNEY (GEORGE BRIDGES, lord Rodney), a gallant Britiſh admiral, was the ſon of a naval officer, and born about the year 1718. His father commanded the yacht in which the king went backwards and forwards to Hanover, accompanied by the duke of Chandos, and aſked leave in conſequence, that his ſon might be called George Bridges. Of the earlier life of lord Rodney but little is known; we find him however, in 1751, arrived to the rank of commodore. In 1759 he was made an admiral, and ſent to bombard Havre de Grace, to which he did conſiderable damage. In 1761, he was ſent againſt Martinico, and in 1762 was created, in reward of his ſervices, a knight of the bath. At this time, from neglect of his worldly affairs, he was reduced to great pecuniary difficulties, and obliged to leave his country. He reſided in France at the commencement of the American war, and it is ſaid that the French court, thinking a fair opportunity offered, from the diſtreſſed ſtate of Rodney's affairs, offered him a high command in the French navy; but this he gallantly and indignantly rejected. Soon afterwards, lord Sandwich, then at the head of the admiralty, wrote to Sir George,

George, and propoſed to him a high command in the ſervice of his country. But here new difficulties occurred. His debts in France were large, and he found himſelf unable to quit the kingdom in which he had taken refuge. This however was done away, and ſome ſay by French generoſity: he arrived however in England, and, proceeding immediately on ſervice, in January, 1780, he took 19 Spaniſh tranſports bound from Cadiz to Bilboa, with a ſixty-four gun ſhip and five frigates their convoy. In the courſe of the very ſame month, he fell in with the Spaniſh Fleet conſiſting of eleven ſail of the line, commanded by Don Juan de Langara. Of theſe he gave a good account: one was blown up in the engagement, five were taken and carried into Gibraltar, and the reſt very much ſhattered. In the month of April of the ſame year, the Britiſh admiral encountered admiral Guichen off Martinico, and completely beat him; though, from the unwillingneſs of the French to come to a cloſe engagement, he took none of their ſhips. At this period, his credit with his countrymen was at the greateſt height; he received the thanks of both houſes of parliament, and congratulatory addreſſes from all parts of the Britiſh dominions. In 1781, in concert with general Vaughan, he took the iſland of St. Euſtatius from the Dutch. This was certainly a vile neſt of Smugglers, but, nevertheleſs, the conduct of both the general and admiral were cenſured with reſpect to their treatment of the inhabitants. But the victory which he obtained in 1782, on the glorious twelfth of April over the Count de Graſſe, ſoon effaced the tranſient impreſſions to his diſadvantage. On this truly-proud day for Britain, Sir George Rodney ſunk one ſhip and took five, among which the French admiral's own ſhip the Ville de Paris was one. This was his beſt act of public ſervice; a peace followed, and in return of his ſervices Sir George was made a peer under the title of Baron Rodney, of Stoke, Somerſetſhire. He had alſo, a penſion of 2000l. a year for himſelf, and his two immediate ſucceſſors; was made vice-admiral of Great Britain; and was alſo, for a time, governor of Greenwich hoſpital. His great character was intrepidity, a kind attention to his inferiors, and indefatigable attention to his duty. In Jamaica, a thouſand pounds was voted by the Houſe of Aſſembly, to erect a marble ſtatue in his honour; and his name will doubtleſs live among his countrymen as long as they ſhall conſider great and gallant actions entitled to their gratitude and honour.

ROE (Sir THOMAS), an able ſtateſman and ambaſſador, was born at Low-Layton in Eſſex, about 1580; and admitted into Magdalen-college, Oxford, in 1593. He was taken from the univerſity in a year or two; and, after ſpending

ing ſome time in one of the inns of court, and in France, was made eſquire of the body to queen Elizabeth. In 1604, he was knighted by king James; and ſoon after ſent, by Henry prince of Wales, to make diſcoveries in America. In 1614, he was ſent ambaſſador to the Great Mogul, at whoſe court he continued till 1618. During his reſidence there, he employed himſelf zealouſly in the ſervice of the Eaſt-India merchants. In 1620, he was elected a burgeſs for Cirenceſter in Glouceſterſhire; and, the year following, ſent ambaſſador to the Grand Seignor; in which ſtation he continued under the ſultans Oſman, Muſtapha, and Amurath IV. In his paſſage to Conſtantinople, he wrote a letter to Villiers duke of Buckingham, then lord high admiral, complaining of the great increaſe of pirates in the Mediterranean ſea; and, during his embaſſy, ſent "A true and faithful relation to his majeſty and the prince of what hath lately happened in Conſtantinople, concerning the death of ſultan Oſman, and the ſetting up of Muſtapha his uncle," which was printed at London in 1622, 4to. He kept a very curious account of his negotiations at the Porte, which remained in manuſcript till 1740, when it was publiſhed, by the ſociety for promoting learning, under this title: "The Negotiations of Sir Thomas Roe, in his Embaſſy to the Ottoman Porte, from the year 1621 to 1628 incluſive; containing a great variety of curious and important matters, relating not only to the affairs of the Turkiſh empire, but alſo to thoſe of the other ſtates of Europe in that period: his correſpondences with the moſt illuſtrious perſons, for dignity or character, as, with the queen of Bohemia, Bethlem Gabor prince of Tranſylvania, and other potentates of different nations, &c. and many uſeful and inſtructive particulars, as well in relation to trade and commerce as to ſubjects of literature; as, ancient manuſcripts, coins, inſcriptions, and other antiquities," folio.

During his reſidence in the Eaſt, he made a large collection of valuable manuſcripts in the Greek and Oriental languages; which, in 1628, he preſented to the Bodleian library. He alſo brought over the fine Alexandrian manuſcript of the Greek Bible, ſent as a preſent to Charles I. by Cyril, Patriarch of Conſtantinople; which hath ſince been tranſcribed and publiſhed by Dr. Grabe. In 1629, he was ſent ambaſſador to mediate a peace between the kings of Poland and Sweden. He ſucceeded in his negotiation; and gained ſo much credit with the great Guſtavus Adolphus of Sweden, that he inſpired that king with a deſign, which he executed in 1630, of making a deſcent into Germany to reſtore the freedom of the empire. Adolphus, upon gaining the victory of Leipſic, ſent Sir Thomas a preſent of 2000l. and in his letter calls him

him his "ſtrenuum conſultorem," he being the firſt who had adviſed him to the war. He was afterwards employed in other negotiations. In 1640, he was choſen member of parliament for the univerſity of Oxford; and ſhewed himſelf a perſon of great eloquence, learning, and experience, as appears from his printed ſpeeches. The year after, he was ſent ambaſſador to the diet of Ratiſbon, in order to mediate the reſtoration of the late king of Bohemia's ſon to the Palatinate; and, upon his return, made chancellor of the garter, and one of the privy council. The calamities of the nation, in which he could not avoid having a ſhare, not only embittered his life, but might contribute to ſhorten it; for, he died in Nov. 1644. An epitaph was compoſed for him by Dr. Gerard Langbaine, but never ſet up: it may be ſeen in Wood's "Athen. Oxon."

He had all the accompliſhments of the ſcholar, the gentleman, and the courtier. He left a great number of manuſcripts behind him; and, in 1730, propoſals were publiſhed for printing by ſubſcription, in 5 vols. folio, "The Negotiations and Embaſſies of Sir Thomas Roe, from 1620 to 1644:" but, the undertakers not meeting with ſufficient encouragement, the deſign was dropped, and only the volume mentioned above was publiſhed in 1740 by Mr. Richardſon.

ROEMER (Olaus), a Daniſh aſtronomer and mathematician, was born at Arhuſen in Jutland, 1644; and, at eighteen, ſent to the univerſity of Copenhagen. He applied himſelf keenly to the ſtudy of mathematics and aſtronomy, and became ſuch an adept in thoſe ſciences, that, when Picard was ſent by Lewis XIV. in 1671, to make obſervations in the North, he was to the laſt degree ſurpriſed and pleaſed with him. He engaged him to return with him to France, and had him preſented to the king, who ordered him to teach the dauphin mathematics, and ſettled a penſion on him. He was joined with Picard and Caſſini, in making aſtronomical obſervations; and, in 1672, was admitted a member of the academy of ſciences. During the ten years he reſided at Paris, he gained a prodigious reputation by his diſcoveries; yet is ſaid to have complained afterwards that his coadjutors ran away with the honor of many things which belonged to him. In 1681, Chriſtian V. king of Denmark called him back to his own country, and made him profeſſor of aſtronomy at Copenhagen. He employed him alſo in reforming the coin and the architecture, in regulating the weights and meaſures and in meaſuring the high roads throughout the kingdom. Frederic IV. the ſucceſſor of Chriſtian, ſhewed the ſame favour to Roemer, and conferred new dignities on him. This man of ſcience died in 1710, and, what is very extraordinary, without leaving any

any thing either written or printed. Some of his obſervations, with his manner of making thoſe obſervations, were publiſhed in 1735, under the title of "Baſis Aſtronomiæ," by his ſcholar Peter Horrebow, then profeſſor of aſtronomy at Copenhagen. Nevertheleſs, the name of Roemer can never ſink into oblivion, becauſe it is recorded in thoſe writings which will always be read. The immortal Newton, after laying down this propoſition, "Light is propagated from luminous bodies in time, and ſpends about ſeven or eight minutes of an hour in paſſing from the ſun to the earth," proceeds to ſay, that "this was firſt obſerved by Roemer, and then by others, by means of the ſatellites of Jupiter. For, theſe eclipſes, when the earth is between the Sun and Jupiter, happen about ſeven or eight minutes ſooner than they ought to do by the tables; and, when the Earth is beyond the Sun, they happen about ſeven or eight minutes later than they ought to do: the reaſon being, that the light of the ſatellites has farther to go in the latter caſe, than in the former, by the diameter of the Earth's orbit." See alſo Newtoni Principia Mathem. Nat. Philoſ. p. 207. Cant. 1713.

ROGER (of Hexham). He was brought up in the convent of Hexham, in Northumberland, where he embraced the monaſtic life, and was elected prior ſome time at leaſt before the year 1138, for he ſaw the Scottiſh army march into Yorkſhire, under their king David I. previous to the battle of the Standard, which was fought in September that year. He wrote the hiſtory of that campaign, wherein he points out, in the moſt declamatory ſtyle, the ravages committed by the Scottiſh army. But ſuch was his ignorance, that he calls the Highlanders, and Galovidians, who compoſed part of king David's army, *Picti*, or Picts, as if they had painted their bodies in the ſame manner as in ancient times; whereas thoſe people only wore party-coloured garments, which the Highlanders call Tartans.

ROGERS (Dr. JOHN), an Engliſh divine, was born in 1679, at Enſham in Oxfordſhire, where his father was vicar. He was bred at New-college ſchool in Oxford; and, in 1693, elected ſcholar of Corpus-Chriſti College. He took the degrees in arts, and entered into orders. He waited a long time for a fellowſhip, by reaſon of the ſlow ſucceſſion in the college; but at length ſucceeded Mr. Edmund Chiſhull in 1706. In 1710, he took a bachelor of divinity's degree; and, two years after, went to London, to be lecturer of St. Clement's Danes. He afterwards became lecturer of the united pariſhes of Chriſt-Church, and St. Leonard's Foſter-Lane. In 1716, he was preſented to the rectory of Wrington in Somerſetſhire;

ſhire; and, the ſame year, reſigning his fellowſhip, was married to the hon. Mrs. Lydia Hare, ſiſter to the lord Colerane, who was his pupil in the univerſity. Some time after, he was elected canon reſidentiary of the church of Wells; in which he alſo bore the office of ſub-dean. In 1719, he engaged in the Bangorian controverſy, and publiſhed, upon that occaſion, "A Diſcourſe of the viſible and inviſible Church of Chriſt: in which it is ſhewn, that the powers, claimed by the officers of the viſible church, are not inconſiſtent with the ſupremacy of Chriſt as head, or with the rights and liberties of chriſtians, as members of the inviſible church," 8vo. The Rev. Dr. Sykes having publiſhed an "Anſwer to this Diſcourſe," our author replied to him in, "A Review of the Diſcourſe of the viſible and inviſible Church of Chriſt."

He gained much credit by theſe performances, even thoſe who were againſt his argument allowing him to have good parts and an excellent pen; and the univerſity of Oxford made a public acknowledgement of their opinion of his merit, by conferring on him, in 1721, without his knowledge, the degree of doctor in divinity. In 1726, he was made chaplain to the late king, then prince of Wales; and about the ſame time appeared in defence of Chriſtianity, againſt the attacks of Collins in his "Scheme of Literal Prophecy." Rogers did not at firſt profeſſedly write againſt the "Scheme;" but, publiſhing, in 1727, a volume of ſermons, intituled, "The neceſſity of Divine Revelation, and the truth of the Chriſtian Religion, aſſerted," he prefixed to them "A Preface with Remarks on the Scheme of Literal Prophecy." This preface, however, in the opinion of his friends, ſeemed liable to ſome exception, or at leaſt to demand a more full and diſtinct explication: and he received a letter upon it the ſame year from his friend Dr. Nath. Marſhall. He endeavoured to give ſatisfaction to all; and therefore, Collins having written "A Letter to the Rev. Dr. Rogers, on occaſion of his eight Sermons concerning the neceſſity of Divine Revelation, and the Preface prefixed to them," our doctor publiſhed "A Vindication of the civil Eſtabliſhment of Religion, wherein ſome poſitions of Mr. Chandler, the author of the 'Literal Scheme,' &c. and an anonymous Letter on that Subject, are occaſionally conſidered. With an Appendix, containing a Letter from the Rev. Dr. Marſhall, and an Anſwer to the ſame, 1728," 8vo.

The ſame year, 1726, having reſigned his lecture of St. Clement's Danes, he retired from London, with an intention to ſpend the remainder of his life in the country, chiefly at Wrington: but he had not been there long, when he received an offer, from the dean and chapter of St. Paul's, of the vicar-

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age of St. Giles's Cripplegate, in London. He was inſtituted to it, Oct. 1728, but with the greateſt anxiety and reluctance; for, he had ſet his heart upon the country, and was then, as he had always been from his youth, remarkably fond of rural exerciſes and diverſions. He did not enjoy his new preferment above ſix months; for, he died May the 1ſt, 1729, in his 50th year. He was buried in the pariſh-church of Enſham, where a handſome monument is erected to his memory: his funeral-ſermon was preached by Dr. Marſhall. After his deceaſe, ſome volumes of his ſermons were publiſhed; and two tracts, viz. "Reaſons againſt Converſion to the Church of Rome," and "A Perſuaſive to Conformity addreſſed to Diſſenters," never before printed.

He was a man of good abilities, and an excellent writer, though no profound ſcholar, nor ambitious of being thought one. He neither collected nor read many books; being perſuaded, and indeed juſtly, that a few well choſen, and read to good purpoſe, ſerve infinitely more to edification, if not ſo much to oſtentation and parade. We are told, that the judicious Hooker and the ingenious Mr. Norris were his favorites; and that he was particularly converſant in their writings.

ROHAN (Henry duke of), a very diſtinguiſhed peer of France, and prince of Leon, was born at the caſtle of Blein in Britanny, 1579. Henry IV, under whoſe eyes he gave great proofs of bravery at the ſiege of Amiens in 1595, loved him tenderly. After the death of Henry in 1610, he became the chief of the Huguenots in France; and, having maintained three wars againſt Lewis XIII. procured a peace upon advantageous terms. Theſe terms, however, were diſpleaſing to his party, and procured him much ungrateful treatment; upon which he retired to Venice, and was made by that Republic generaliſſimo of the army againſt the Imperialiſts. Lewis XIII. recalled him, and ſent him upon an embaſſy; and he was afterwards engaged in military affairs at home: but, not being well with cardinal Richelieu, he retired to Geneva. Thence he went to join the duke of Saxe-Weimar, his friend, in whoſe army he engaged againſt the Imperialiſts. Here he was wounded Feb. 28, 1638, and died of his wounds April 13 following. There are very good memoirs, by him, of what paſſed in France from 1610 to 1629; and other pieces of a political kind. It ſeems to have been agreed, that he was one of the greateſt men in his time.

ROHAULT (James), a French philoſopher, was the ſon of a rich merchant at Amiens, and born there in 1620. He cultivated the languages and belles lettres in his own country, and then was ſent to Paris to ſtudy philoſophy. He ſeems to have

have been a lover of truth, and to have ſought it with much impartiality. He read the ancient and modern philoſophers; but Des Cartes was the perſon who ſtruck him moſt. He became a zealous follower of this great man, and drew up an abridgement and explanation of his philoſophy with great clearneſs and method. In the preface to his "Phyſics," for ſo his work is intituled, he makes no ſcruple to ſay, that "the abilities and accompliſhments of this philoſopher muſt oblige the whole world to confeſs, that France is at leaſt as capable of producing and raiſing men verſed in all arts and branches of knowledge as ancient Greece." Clerſelier, well known for his tranſlation of many pieces of Des Cartes, conceived ſuch an affection for Rohault, on account of his attachment to this philoſopher, that he gave him his daughter in marriage, againſt all the remonſtrances of his family.

Rohault's phyſics were written in French, but have been tranſlated into Latin by Dr. Samuel Clarke, with notes, in which the Carteſian errors are corrected upon the Newtonian ſyſtem. The fourth and beſt edition of "Rohaulti Phyſica," by Clarke, is that of 1718, 8vo. He wrote alſo "Elémens de Mathématiques," a "Traité de Méchanique," and "Entretiens ſur la Philoſophie:" but theſe dialogues are founded and carried on upon the principles of the Carteſian philoſophy, which has now no other merit than that of having corrected the errors of the ancients. Rohault died in 1675, and left behind him the character of an amiable as well as a learned and philoſophic man.

ROLLE (Michel), an eminent French mathematician, and born at Ambert in Auvergne in 1652. His firſt employments were ill-adapted to his genius, for he was obliged to write for attorneys. He was an excellent penman; and, without any thing to rely on for ſubſiſtence but this accompliſhment, he went to Paris in 1675. As ſoon as he arrived there he attended the lectures of the moſt celebrated mathematicians, and ſoon became himſelf a teacher in this branch of ſcience. In 1685, Rolle was elected a member of the ancient academy of ſcience, and enjoyed the office of ſecond geometrical penſionary till the time of his death, which happened in 1719. Independent of his ſcientific merit, Rolle was an excellent and amiable man, and poſſeſſed the univerſal eſteem of all who knew him. He publiſhed a great variety of works, no leſs than thirteen in number. Of theſe, the principal were, a "Treatiſe on Algebra," and a "Method of reſolving undeterminate Queſtions in Algebra." Moſt of his works will be found inſerted in the "Memoirs of the Academy of Sciences."

ROLLIN (CHARLES), a Frenchman, famous for eloquence and ſkill in the belles lettres, was the ſecond ſon of a maſter-cutler at Paris; and born there Jan. 30, 1661. He was intended, as well as his elder brother, for his father's profeſſion; when a Benedictine, perceiving in him a peculiar turn for letters, communicated this to his mother, and preſſed her to give him a liberal education. The woman was a widow, and had nothing to depend upon but the continuation of her late huſband's buſineſs, ſo that, though her will was good, yet the thing was abſolutely impracticable: however, a penſion in the college of Eighteen being at length obtained, and the expence of his bringing up thus taken out of her hands, Rollin was ſuffered to purſue the natural bent of his inclination. He diſtinguiſhed himſelf immediately by parts and application, and eaſily obtained the firſt rank among his fellow-ſtudents. Many ſtories are told to his advantage in this reſpect, and how he became known and eſteemed by the miniſter Pelletier, whoſe two eldeſt ſons were of Rollin's claſs. He ſtudied rhetoric in the college of Pleſſis under Mr. Herſan: this maſter had a way of creating emulation among his ſcholars, by beſtowing on them epithets, each according to his merit; and is ſaid to have declared in public, that he knew not ſufficiently to diſtinguiſh the young Rollin otherwiſe than by giving him the title of "Divine:" and, when Herſan was aſked for any piece in verſe or proſe, he uſed to refer them to Rollin, "who," he ſaid, "would do it better than he could."

Herſan intended Rollin for his ſucceſſor, therefore firſt took him in as an aſſiſtant in 1683, and afterwards, in 1687, gave up the chair to him. The year after, Herſan, with the king's leave and approbation, declined the profeſſorſhip of eloquence in the royal college in favour of his beloved diſciple Rollin, who was admitted into it. No man ever exerciſed the functions of it with greater eclat: he often made Latin orations, to celebrate the memorable events of the times; and frequently accompanied them with poems, which were read and eſteemed by every body. In 1694, he was choſen rector of the univerſity, and continued in that office two years, which was then a great mark of diſtinction. By virtue of his office, he ſpoke the annual panegyric upon Lewis XIV. He made many uſeful regulations in the univerſity, and particularly re-animated the ſtudy of the Greek language, which was then growing into neglect. He was a man of indefatigable attention, and trained innumerable perſons, who did honour to the church, the ſtate, and the army. The firſt preſident Portail was pleaſed one day to reproach Rollin in a jocular ſtrain, as if he exceeded even himſelf in doing buſi-

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neſs: to whom Rollin replied, with that plainneſs and ſincerity which was natural to him; "It becomes you well, Sir, to reproach me with this: it is this habit of labour in me, which has diſtinguiſhed you in the place of advocate general, which has raiſed you to that of firſt preſident: you owe the greatneſs of your fortune to me."

Upon the expiration of the rectorſhip, cardinal Noailles engaged him to ſuperintend the ſtudies of his nephews, who were in the college of Laon; and in this office he was agreeably employed, when, in 1699, he was with great reluctance made coadjutor to the principal of the college of Beauvais. This college was then a kind of a deſart, inhabited by very few ſtudents, and without any manner of diſcipline: but Rollin's great reputation and induſtry ſoon re-peopled it, and made it that flouriſhing ſociety it has ſince continued. In this ſituation he remained till 1712; when, the war between the Jeſuits and the Janſeniſts drawing towards a criſis, he fell a ſacrifice to the prevalence of the former. F. Le Tellier, the king's confeſſor, and furious agent of the Jeſuits, infuſed into his maſter prejudices againſt Rollin, whoſe connections with cardinal de Noailles would alone have ſufficed to have made him a Janſeniſt; and on this account he loſt his ſhare in the principality of Beauvois. No man, however, could have loſt leſs in this than Rollin, who had every thing left him that was neceſſary to make him happy; retirement, books, and a decent competence. He now began to employ himſelf upon Quintilian; an author he juſtly valued, and not without uneaſineſs ſaw neglected. He retrenched in him whatever he thought rather curious than uſeful for the inſtruction of youth: he placed ſummaries or contents at the head of each chapter; and he accompanied the text with ſhort ſelect notes. His edition appeared in 1715, in 2 vols. 12mo, with an elegant preface, ſetting forth his method and views.

In 1720, the univerſity of Paris, willing to have a head ſuitable to the importance of their intereſts in the then critical conjuncture of affairs, choſe Rollin again rector: but he was diſplaced in about two months by a *lettre de cachet*. The univerſity had preſented to the parliament a petition, in which it proteſted againſt taking any part in the adjuſtment of the late diſputes; and their being congratulated in a public oration by Rollin on this ſtep occaſioned the letter, which ordered them to chuſe a rector of more moderation. Whatever the univerſity might ſuffer by the removal of Rollin, the public was probably a gainer: for he now applied himſelf to compoſe his excellent treatiſe "Upon the manner of ſtudying and teaching the belles lettres:" "De la maniere d'étudier et d'enſeigner les belles lettres." This work was publiſhed

in 2 vols. 1726, and two more in 1728, 8vo; and a copy of it was presented to bishop Atterbury, then in banishment, who thereupon wrote to Rollin a Latin letter, of great beauty and elegance, which gives a just idea of our author and his writings.

Encouraged by the great success of this work, and the happy reception it met with, he undertook another of equal use and entertainment; his "Histoire Ancienne, &c," or "Ancient History of the Egyptians, Carthaginians, Babylonians, Medes and Persians, Macedonians and Greeks," which he finished in 13 vols. 8vo, and published between 1730 and 1738. Voltaire, after having observed, that Rollin was "the first member of the university of Paris who wrote French with dignity and correctness," says of this work, that "though the last volumes, which were written in too great a hurry, are not equal to the first, it is nevertheless the best compilation that has yet appeared in any language; because it is seldom that compilers are eloquent, and Rollin was remarkably so." While the last volumes of his "Ancient History" were printing, he published the first of his "Roman History:" which he lived to carry on, through the eighth and into part of the ninth, to the war against the Cimbri, about 70 years before the battle of Actium. Crevier, the worthy disciple of Rollin, continued the history to the battle of Actium, which closes the tenth volume; and has since completed the original plan of Rollin, in 16 vols. 12mo, which was to bring it down from the foundation of the city to the reign of Constantine the Great. All these works of Rollin have met with universal approbation, and been translated into several languages.

This excellent person died Sept. 14, 1741. He had been named by the king a member of the academy of inscriptions and belles letters, in 1701: but, as he had not then brought the college of Beauvais into repute, and found he had more business upon his hands than was consistent with a decent attendance upon the functions of an academician, he begged the privileges of a veteran, which were honourably granted him. Nevertheless, he maintained his connections with the academy, attended their assemblies as often as he could, laid the plan of his "Ancient History" before them, and demanded an academician for his censor. He was a man of an admirable composition, very ingenious, consummate in polite learning, of rigid morals, and great piety. He was rather too religious, his religion carrying him into the territories of superstition; and he wanted nothing but a mixture of the philosophic in his nature to make him a very complete person. When he was discharged from the rectorship in 1720, the words

words of the *lettre de cachet* were, as we have ſeen, that the univerſity ſhould chuſe a rector of more moderation: but that was hardly poſſible; for, nothing could be more benign, more pacific, more ſweet, more moderate, than Rollin's temper. He ſhewed, it muſt be owned, ſome zeal for the cauſe of Janſeniſm: he had a very great veneration for the memory of Abbé Paris, and has been ſeen with others to viſit his tomb, in the church-yard of St. Medard at Paris, and to pay his devotions to him as a ſaint: he reviſed and retouched the life of this Abbé, which was printed in 1730: he tranſlated into Latin, at the requeſt of father Queſnel, the proteſtation of this ſaint, and was aſſiſting in other works, deſigned to ſupport Janſeniſm: and, on theſe accounts, he became obnoxious to the Jeſuits and the court. It is related, that, when he was one day introduced to cardinal Fleury, in order to preſent him with a volume of his "Roman Hiſtory," the miniſter, very uncivilly, ſaid to a head-officer of the guards, "Sir, you ſhould endeavour to convert this man:" to whom Rollin very well, and yet not diſreſpectfully, replied, "Oh, my lord, the gentleman would loſe his time; I am an unconvertible man." If we will excuſe this little zeal in favour of ſuperſtition, Rollin was in all reſpects a moſt reſpectable perſon. We find in his works generous and exalted ſentiments, a zeal for the good of ſociety, a love of virtue, a veneration for Providence, and in ſhort every thing, though on profane ſubjects ſanctified with a ſpirit truly religious; ſo that it is impoſſible to read him without feeling ourſelves more virtuous. How noble his reflections! Right reaſon, religion, honour, probity, inſpired them; and we can never enough admire the art which has made them appear ſo natural. This is Voltaire's eloge on Rollin: to which we may add the teſtimony of the poet Rouſſeau, who conceived ſuch a veneration for him, that he came out of baniſhment incognito to Paris, on purpoſe to viſit and pay his reſpects to him. He looked upon his hiſtories, not only as the beſt models of the hiſtoric kind, but as a complete ſyſtem of politics and morals, and a moſt inſtructive ſchool for princes as well as ſubjects to learn all their duties in.

ROLLIUS (Reinhold Henry), an induſtrious German philologiſt. He publiſhed, in 1709 and 10, two Latin works, intituled "M. Reinh Rollii Bibliotheca Nobilium Theologorum, cum præfatione D. Jo. Fechtii Theolog. Roſtochienſis. Roſtochii & Lipſiæ," 1709, 8vo.

"Memoria Philoſophorum, Oratorum, Poetarum, Hiſtoricorum, & Philologorum, renovata."

This laſt book is an uſeful collection of ſeveral pieces concerning the lives of philoſophers, orators, poets, hiſtorians,

and philologers. The first piece is an "Oration, containing an Account of the Life of Rodolphus Agricola," extracted from the second volume of "Melanchthon's Orations."

ROLLOCK (Robert, A. M). He was born in Stirlingshire, 1560, and educated in St. Leonard's college, in the university of St. Andrew, where he took the degree of master of arts 1582, and was elected one of the ministers of Edinburgh. In 1587, king James VI. of Scotland, having founded the university of Edinburgh, Mr Rollock was appointed principal and first professor of divinity; an honour, great indeed, when it is considered, that he was not then twenty-eight years of age. Some of the greatest divines in Scotland during that age were educated under him; and he was greatly esteemed by the reformed churches abroad. Zealous in the discharge of his duty as a public professor, and a minister of the gospel, he contracted a disorder which brought upon him the gravel, and afterwards the stone, which put a period to his life, under the most excruciating tortures, 1601, aged 41. As a theological writer he has been justly celebrated for his "Commentaries on the Ephesians; the Revelation; St. John's Gospel; and on the Prophet Daniel;" all of which were written in Latin; and, besides these, there are some sermons of his in print, but the language is rather become obsolete.

ROMANO (Julio), an Italian painter, born in 1492, was the greatest artist, and most universal painter, of all the disciples of Raphael; was beloved by him, as if he had been his son, for the wonderful sweetness of his temper, and made one of his heirs, upon condition that he should assist in finishing what he had left imperfect. Raphael died in 1520, and Romano continued in Rome some years after; but the death of Leo X, which happened in 1522, would have been a terrible blow to him, if Leo's successor Hadrian VI. had reigned above a year: for, Hadrian had no notion of the fine arts, and all the artists must have starved under his cold aspect. Clement VII, however, who succeeded Hadrian, was a different kind of man: he encouraged painters and painting; and, as soon as he was chosen pope, set Romano to work in the hall of Constantine, and afterwards in other public places. But his principal performances were at Mantua, where he was sent for by the marquis Frederico Gonzaga; and, indeed, his good fortune directed him thither at a critical time, for, having made the designs of twenty lewd prints, which Marc Antonio engraved, and for which Aretine made inscriptions in verse, he would have been severely punished if he had stayed in Rome. This appeared from the fate of Antonio, who was thrown into gaol, suffered hard usage, and would have

have loſt his life, if the cardinal di Medicis had not interpoſed. In the mean time, Romano followed his buſineſs at Mantua, where he left laſting proofs of his great abilities, as well in architecture as in painting; for, he made his name illuſtrious by a noble and ſtately palace, built after his model, and beautified with variety of paintings after his deſigns. And, indeed, in architecture he was ſo eminently ſkilful, that he was invited back to Rome, with an offer of being the chief architect of St. Peter's church; but, while he was debating with himſelf upon the propoſal, death carried him off, as it had done Raphael, who was nominated by Leo X. to the ſame noble office. He died in 1546.

This painter had conceptions more extraordinary, more profound, more elevated, than even his maſter, but not ſo natural. He was a great imitator of the ancients, and was deſirous to reſtore their form and fabrics; and he had the good fortune to find great perſons who committed to him the care of edifices, veſtibules, and portico's, all tetraſtyles, xiſtos, theatres, and ſuch other places as are not now in uſe. He was wonderful in the choice of attitudes; but did not exactly underſtand the lights and ſhades. He is frequently harſh and ungraceful: the folds of his draperies are neither beautiful, nor great, nor eaſy, nor natural, but all extravagant, and too like the habits of fantaſtical comedians. This is the judgement of Du Freſnoy. We add, that this painter had an advantage over the generality of his order by his great ſuperiority in letters. He was profoundly learned in antiquity; and, by converſing with the works of the moſt excellent poets, particularly Homer, had made himſelf an abſolute maſter of the qualifications neceſſarily required in a grand deſigner.

RONSARD (PETER de), a French poet, of a noble family, was born in Vendomois, the ſame year that Francis I. was taken priſoner before Pavia; that is, in 1524. This circumſtance is what he himſelf affixes to the time of his birth; though, from other paſſages in him it might be concluded that he was not born till 1526. He was brought up at Paris, in the college of Navarre; but, taking ſome diſguſt to his ſtudies, became a page of the duke of Orleans. This duke reſigned him to the king of Scotland, but took him again, and employed him in ſeveral negotiations. Ronſard accompanied Lazarus de Baif to the diet of Spire; and, in his converſations with that learned man, conceived a paſſion for letters. He learned Greek under Dorat with Antony de Baif, the ſon of Lazarus; and afterwards devoted himſelf entirely to poetry, in which he became illuſtrious. The kings Henry II, Francis II, Charles IX, and Henry III, had a particular eſteem for him, and loaded him with kindneſſes. In 1562,

he put himself at the head of some soldiers in Vendomois, and made all the slaughter of the Protestants in his power. This circumstance gave occasion to the publishing of some very satirical pieces against him at Orleans, in which he was represented as a priest: but he defended himself in verse, and denied his being an ecclesiastic. The truth is, he had some benefices in commendam; and, among others, the priory of St. Cosmas near Tours, where he died in 1585. Du Perron, afterwards cardinal, made his funeral oration; and a noble monument was erected there to his memory four-and-twenty years after. He was afflicted in a dreadful manner with the gout, which, it is said, was owing to his debauched way of life. He wrote much in the smaller way of ode, hymn, elegy, sonnet, epigram, &c.; and there are a great number of amorous poems in his works, in which he does not always abstain from obscene expressions.

He is allowed to have had an elevated genius, and great talents for poetry; but, wanting judgement, art, instead of perfecting nature, served only to corrupt it in him. He is harsh and obscure to the last degree; which harshness and obscurity would be more excusable, had he been the first who improved the French poetry; but he might, if he had pleased, have seen it in all its charms and natural beauties, and very near perfection, in Marot's writings. "Marot's turn and style of his compositions are such," says Bruyere, "that he seems to have written after Ronsard: there is hardly any difference, except in a few words, between Marot and us. Ronsard, and the authors his contemporaries, did more disservice than good to style: they checked its course in the advances it was making towards perfection, and had like to have prevented its ever attaining it. It is surprising, that Marot, whose works are so natural and easy, did not make Ransard, who was fired with the strong enthusiasm of poetry, a greater poet than either Ronsard or Marot." But what could be expected from a man who had so little taste, that he called Marots's works, but with infinitely less propriety than Virgil did Ennius's, "a dunghill, from which rich grains of gold by industrious working might be drawn?" The author of his life, who relates this, observes also, that, though a greater poet, he was a very bad critic, with regard to his own works; for that, in correcting them, he erased the best things. Ronsard had farther an intolerable affectation of appearing learned in his poems; and, by allusions, examples, and words, drawn from Greek and Latin, made them almost unintelligible, and very ridiculous. I may truly affirm," says Muretus, who wrote a commentary upon the first book of his amorous poems; "I may truly affirm, that there are some of his sonnets,

nets, which could never have been underſtood, if he himſelf had not explained them, either to me, or ſome other friend." Boileau cites this verſe of Ronſard, as a ſpecimen of the above affectation: ſpeaking to his miſtreſs, he ſays, "N'eſtes-vous pas ma ſeule entelechie," are not you my only entelechia?" Now *entelechia* is a word peculiar to the peripatetic philoſophy, the ſenſe of which does not appear to have ever been fixed. Hermolaus Barbarus is ſaid to have had recourſe to the devil, in order to know the meaning of this new term, uſed by Ariſtotle; who, however, did not gain the information he wanted, the devil, probably to conceal his ignorance, ſpeaking in a faint and whiſpering ſort of voice. What could Ronſard's miſtreſs therefore, or even Ronſard himſelf, know of it? and, what can excuſe in a man of real genius the littleneſs of thinking a word fine and ſublime, and the low affectation of uſing a learned term, becauſe in truth nobody could underſtand it? The following paſſage of Boileau will properly conclude our account of this poet: "It is the approbation of poſterity alone which muſt eſtabliſh the true merit of works. Whatever eclat a writer may make during his life, whatever eloges he may receive, we cannot conclude infallibly from this, that his works are excellent. Falſe beauties, novelty of ſtyle, and a particular taſte or manner of judging, which happens to prevail at that time, may raiſe a writer into high credit and eſteem; and, in the next age, when the eyes of men are opened, that which was the object of admiration ſhall be the object of contempt. We have a fine example of this in Ronſard, and his imitators; Du Bellay, Du Bartas, Deſportes, who in the laſt age were admired by all the world, in this are read by nobody." An edition of Ronſard's works was publiſhed at Paris, 1609, folio: they have ſince been reprinted in 12mo.

ROOKE (Sir GEORGE,) who, as a naval officer, did his country the moſt ſignal ſervices, was born in Kent, 1650, of an ancient and honourable family. His father qualified him by a proper education for a liberal profeſſion; but was at laſt obliged to give way to his inclination to the navy. His firſt ſtation was that of a reformade, from which his merit raiſed him by regular ſteps to be vice-admiral, and one of the council to prince George of Denmark, lord high admiral. He had the command of ſeveral expeditions in the reigns of William and Anne, in which his conduct and courage were eminently diſplayed. The former appeared in his behaviour on the Iriſh ſtation, when he was ſent as commodore with a ſquadron to aſſiſt in the reduction of that kingdom; in his wiſe and prudent management, when he preſerved ſo great a part of the Smyrna fleet, which fortune

had

had put into the hands of the French, who ſuffered themſelves to be deprived of an immenſe booty by the ſuperior ſkill of this admiral; but more particularly in the taking of Gibraltar, which was a project conceived and executed in leſs than a week, though it has ſince endured ſieges of not only months but years continuance, and more than once baffled the united forces of France and Spain. Of his courage he gave abundant teſtimonies, but eſpecially in burning the French ſhips at La Hogue, and in the battle of Malaga, where he behaved with all the reſolution of a Britiſh admiral; and, as he was firſt in command, was firſt alſo in danger; and all times muſt preſerve the memory of his glorious action at Vigo.

He was choſen in ſeveral parliaments the repreſentative for Portſmouth; but, in that houſe, his free independent ſpirit did not recommend him much to miniſterial favour. An attempt was made to ruin him in king William's eſteem, and to get him removed from the admiralty-board: but that prince anſwered plainly, "I will not; Sir George Rooke ſerved me faithfully at ſea, and I will never diſplace him for acting as he thinks moſt for the ſervice of his country in the houſe of commons:" an anſwer truly worthy of a Britiſh king, as it tends to preſerve the freedom of our conſtitution, and the liberty of parliaments. In 1701, he voted for Mr. Harley to be ſpeaker of the houſe of commons, in oppoſition to the court; which brought on him many ſevere reflections from the Whig party, and obſcured all the great actions that he did. From this period, Burnet never mentions him without the utmoſt prejudice and partiality. In his relation of the Vigo enteprize, he ſays, he very *unwillingly* ſteered his courſe that way; and, without allowing the admiral any ſhare of the honour of the action, only ſays, "the ſhips broke the boom, and forced the port," as if they had done it of their own heads, and Rooke had no concern in the matter. The taking of Gibraltar, an action in which the greateſt bravery and military ſkill was ſhewn, he will have to be the effect of pure chance. Such was the prevalence of party ſpirit, that it obliged this brave commander to quit the ſervice of his country, and to ſpend the latter part of his life in retirement. He was thrice married; and, by his ſecond lady (Mrs. Luttrel) left one ſon.

He died Jan. 24, 1708-9, in his 58th year, and was buried in Canterbury cathedral, where a monument is erected to his memory. In his private life, he was a good huſband, and a kind maſter, lived hoſpitably towards his neighbours, and left behind him a moderate fortune; ſo moderate, that, when he came to make his will, it ſurprized thoſe who were preſent: but Sir George aſſigned the reaſon in a few words, "I do not leave much," ſaid he, "but what I leave was honeſtly

honeſtly gotten; it never coſt a ſailor a tear, or the nation a farthing."

ROOKE (LAWRENCE), a celebrated Engliſh aſtronomer and geometrician, was born at Deptford in Kent, in 1623, and educated at Eton-ſchool. From Eton he went to King's college, Cambridge; and, after taking his degree of maſter of arts, retired ſome time to the country. In 1650, he removed to Wadham-college, Oxford, principally as is ſaid for the benefit of the company and converſation of Dr. Wilkins, Mr. Seth Ward, the aſtronomical profeſſor, and laſtly, to aſſiſt Mr. Boyle in his chemical obſervations and experiments. In 1652, he was choſen aſtronomical profeſſor in Greſham-college; which, in 1655, he was permitted to change for the geometrical profeſſorſhip. In this interval he publiſhed ſome obſervations on comets, and was very uſeful in bringing to perfection the firſt efforts to eſtabliſh the Royal Society into a regular body. His principal character as a man was, that nobody knew more and ſpoke ſo little; and his averſion to controverſy was ſo great, that, to avoid being the means of it, he refuſed making a will, giving what he had by word of mouth to Dr. Ward, biſhop of Exeter. His writings were, "Obſervations on the Comet of 1652;" "Directions for Seamen going to the Eaſt and Weſt Indies;" "A Method of obſerving the Eclipſes of the Moon;" "A Diſcourſe concerning the Obſervations of the Eclipſes of the Satellites of Jupiter;" and laſtly, "An Experiment made with Oil in a long Tube." By this laſt it appeared, that oil ſunk when the ſun ſhone out freely, and roſe when it was clouded. Mr. Rooke died at his apartments in Greſham-college in 1662.

ROOME (EDWARD), the ſon of an undertaker for funerals in Fleet-ſtreet, was brought up to the law. In the notes to the "Dunciad," where he is introduced, he is ſaid to have been a virulent party-writer, and to have offended Pope by ſome papers, called "Paſquin," wherein that gentleman was repreſented as guilty of malevolent practices with a great man (biſhop Atterbury), then under the proſecution of parliament. By the following epigram, he appears to have been more fortunate in converſation than in writing;

"You aſk why Roome diverts you with his jokes,
"Yet, if he writes, is dull as other folks.
"You wonder at it—This, Sir, is the caſe,
"The jeſt is loſt, unleſs he prints his face."

Mr. Roome, Oct. 18, 1728, ſucceeded his friend Horneck as ſolicitor to the treaſury, and died Dec. 10, 1729. After his death, "The Jovial Crew," in which he received ſome aſſiſtance from the celebrated Sir William Younge, was brought on the ſtage, 1731. This performance, with farther alterations,

tions, was revived and acted within a few years at Covent-Garden with amazing success.

ROSA (Alba Cariera), a celebrated Venetian lady, famous by her talents for painting in crayons and miniatures. Deprived of the liberty to study nature naked, as men do, one ought not to expect of female artists an extensive knowledge of the arts, to which that study is indispensably necessary. Rosalba being attached to crayons and miniatures, carried them to so high a degree of merit, that even the most celebrated men in that way have never surpassed her, nor very few equalled her: extreme correctness, and profound knowledge of design, not being so absolutely essential in those kinds as in history, she attained the end she proposed by the beauty of her colours. The purity and freshness of the *tones* which she had skill to employ in her colours are admirable; and the fine facility, as well as the largeness of her manner, equal the greatest masters. She died in 1755, aged 85 years.

ROSCOMMON (Wentworth Dillon earl of), an English poet, was born in Ireland about 1633, while the government of that kingdom was under the first earl of Strafford. He was nephew to that earl; his father, Sir James Dillon, third earl of Roscommon, having married Elizabeth the youngest daughter of Sir William Wentworth, of Wentworth-Woodhouse, in the county of York, sister to the earl of Strafford. Hence lord Roscommon was christened Wentworth [A]. He was educated in the Protestant religion, his father (who died at Limerick in 1619) having been converted by abp. Usher from the communion of the church of Rome; and passed the years of his infancy in Ireland. He was brought over to England by his uncle, on his return from the government of Ireland [A], and placed at that nobleman's seat in Yorkshire, under the tuition of Dr. Hall, afterwards bishop of Norwich. By him he was instructed in Latin; and, without learning the common rules of grammar, which

[A] These circumstances were first pointed out by Mr. Nichols, in a note on his "Select Collection of Poems," vol. VI. p. 54. It had been generally said by preceding Biographers, that the earl sent for him "after the breaking out of the civil wars." But, if his lordship sent for him at all, it must have been at some earlier period; for he himself was beheaded before the civil war can properly be said to have begun. No print of lord Roscommon is known to exist; though Dr. Chetwode, in a MS. ate of him, says, that the print prefixed to his Poems (some edition probably about the end of the last century) was very like him; and that he very strongly resembled his noble uncle. It is not generally known that all the particulars of lord Roscommon, related by Fenton, are taken from this Life by Chetwode, with which he was probably furnished by Mr. T. Baker, who left them with many other MSS. to the Library of St. John's college, Cambridge. The Life of lord Roscommon is very ill-written, full of high-church cant and common-place observation.

he could never remember, attained to write in that language with claſſical elegance and propriety. When the cloud began to gather over England, and the earl of Strafford was ſingled out for an impeachment, he was, by the advice of Uſher, ſent to finiſh his education at Caen in Normandy, under the direction of the learned Bochart. After ſome years he travelled to Rome, where he grew familiar with the moſt valuable remains of antiquity, applying himſelf particularly to the knowledge of medals, which he gained to perfection; and he ſpoke Italian with ſo much grace and fluency, that he was frequently miſtaken there for a native.

Soon after the Reſtoration, he returned to England, where he was graciouſly received by Charles II, and made captain of the band of penſioners. In the gaieties of that age, he was tempted to indulge a violent paſſion for gaming; by which he frequently hazarded his life in duels, and exceeded the bounds of a moderate fortune. A diſpute with the lord privy ſeal, about part of his eſtate, obliging him to re-viſit his native country, he reſigned his poſt in the Engliſh court; and, ſoon after his arrival at Dublin, the duke of Ormond appointed him to be captain of the guards. Mrs. Catharine Phillips, in a letter to Sir Charles Cotterel, Dublin, Oct. 19, 1662, ſtyles him "a very ingenious perſon, of excellent natural parts, and certainly the moſt hopeful young nobleman in Ireland." However, he ſtill retained the ſame fatal affection for gaming; and, this engaging him in adventures, he was near being aſſaſſinated one night by three ruffians, who attacked him in the dark. But he defended himſelf with ſo much reſolution, that he diſpatched one of them, while a gentleman coming up diſarmed another; and the third ſecured himſelf by flight. This generous aſſiſtant was a diſbanded officer, of a good family and fair reputation; but whoſe circumſtances were ſuch, that he wanted even cloaths to appear decently at the caſtle. But his lordſhip, on this occaſion, preſenting him to the duke of Ormond, obtained his grace's leave to reſign to him his poſt of captain of the guards: which for about three years the gentleman enjoyed; and upon his death the duke returned the commiſſion to his generous benefactor.

The pleaſures of the Engliſh court, and the friendſhips he had there contracted, were powerful motives for his return to London. Soon after he came, he was made maſter of the horſe to the ducheſs of York; and married the lady Frances, eldeſt daughter of the earl of Burlington, who had before been the wife of colonel Courtney. He began now to diſtinguiſh himſelf by his poetry; and about this time projected a deſign, in conjunction with his friend Dryden, for refining and fixing the ſtandard of our language. But this was entirely defeated by

by the religious commotions that were then increasing daily; at which time the earl took a resolution to pass the remainder of his life at Rome, telling his friends, "it would be best to sit next to the chimney when the chamber smoked." Amidst these reflections being seized with the gout, he was so impatient either of hindrance or of pain, that he submitted himself to a French empiric, who is said to have repelled the disease into his bowels. At the moment in which he expired he uttered, with an energy of voice that expressed the most fervent devotion, two lines of his own version of "Dies Iræ:"

"My God, my Father, and my Friend,
"Do not forsake me in my end."

He died Jan. 17, 1684; and was buried with great pomp in Westminster-abbey.

His poems, which are not numerous, are in the body of English poetry collected by Dr. Johnson. His "Essay on Translated Verse," and his translation of "Horace's Art of Poetry," have great merit. Waller addressed a poem to his lordship upon the latter, when he was 75 years of age. "In the writings of this nobleman we view," says Fenton, "the image of a mind naturally serious and solid; richly furnished and adorned with all the ornaments of art and science; and those ornaments unaffectedly disposed in the most regular and elegant order. His imagination might probably have been more fruitful and sprightly, if his judgement had been less severe: but that severity (delivered in a masculine, clear, succinct style) contributed to make him so eminent in the didactical manner, that no man, with justice, can affirm he was ever equalled by any of our nation, without confessing at the same time that he is inferior to none. In some other kinds of writing his genius seems to have wanted fire to attain the point of perfection; but who can attain it? He was a man of an amiable composition, as well as a good poet; as Pope, in his 'Essay on Criticism,' had testified in the following lines:

——Roscommon not more learn'd than good,
With manners generous as his noble blood;
To him the wit of Greece and Rome was known,
And every author's merit but his own."

We must allow of Roscommon, what Fenton has not mentioned so distinctly as he ought, and, what is yet very much to his honour, that he is perhaps the only correct writer in verse before Addison; and that, if there are not so many or so great beauties in his compositions as in those of some contemporaries, there are at least fewer faults. Nor is this his highest praise; for, Pope has celebrated him as the only moral writer of king Charles's reign:

"Unhappy

" Unhappy Dryden! in all Charles's days,
" Roſcommon only boaſts unſpotted lays."

Of Roſcommon's works, the judgement of the public ſeems to be right. He is elegant, but not great; he never labours after exquiſite beauties, and he ſeldom falls into groſs faults. His verſification is ſmooth, but rarely vigorous, and his rhymes are remarkably exact. He improved taſte, if he did not enlarge knowledge, and may be numbered among the benefactors to Engliſh literature.

ROSINUS (JOHN), a German, learned in antiquities, was born at Eiſenac in Thuringia about 1550. He was educated in the univerſity of Jena; in 1579, became ſub-rector of a ſchool at Ratiſbon; and, afterwards was choſen miniſter of a Lutheran church at Wickerſtadt, in the duchy of Weimar. In 1592, he was called to Naumburg in Saxony, to be preacher at the cathedral-church; and there continued till 1626, when the plague, ſeizing the town, carried him off. He was a very learned man, and the author of ſome works; the principal of which is, " Antiquitatum Romanarum libri decem," printed firſt at Baſil in 1583, folio. It is a very uſeful work, and has gone through ſeveral editions; the latter of which have large additions by Dempſter. That of Amſterdam, 1685, in 4to, is printed with an Elzevir letter, upon a good paper, and has the following title: " Joannis Roſini Antiquitatum Romanarum corpus abſolutiſſimum. Cum notis doctiſſimis ac locupletiſſimis Thomæ Dempſteri J. C. Huic poſtremæ editioni accuratiſſimæ acceſſerunt Pauli Manutii libri II. de Legibus & de Senatu, cum Andreæ Schotti Electis. 1. De Priſcis Romanis Gentibus ac Familiis. 2. De Tribubus Rom. xxxv. Ruſticis atque Urbanis. 3. De ludis feſtiſque Romanis ex Kalendario Vetere. Cum Indice locupletiſſimo, & æneis figuris accuratiſſimis."

ROSS (ALEXANDER). He was born at Aberdeen in 1640, and educated in St. Salvador's college, in the univerſity of St. Andrew. In 1670, he was preſented to the church of Perth, and went through a variety of other preferments till 1686, when he was promoted to the biſhopric of Edinburgh. Upon the arrival of the prince of Orange 1688, he was ſent up to London, in the name of the Scottiſh epiſcopal clergy; but his attachment to the exiled family deprived him of all his emoluments, and made way for the eſtabliſhment of Preſbytery in Scotland. He ſpent the remainder of his days at Edinburgh, where he died in 1720, aged 80. He was the author of ſeveral polemical tracts, but few of them are much regarded.

He

He is perhaps better known by the two humorous lines in Hudibras, than by his works:

"——a ſage philoſopher,
"Who had read Alexander Roſs over."

ROUSE (JOHN), an Engliſh antiquarian, and author of the "Antiquities of Warwic;" "A Chronicle of the Kings of England;" and, "A Hiſtory of the two Univerſities;" was a native of the city of Warwic. He ſpent much of his time at a place called Guy's Cliff, a delightful place within a mile of Warwic. He is ſaid to have been a good limner. He died 1491,

ROUSSEAU (JOHN BAPTIST), an illuſtrious French poet, was born at Paris in 1669: he was the ſon of a ſhoemaker, but by his fine talents and his works acquired a quality ſuperior to that which he had by birth. His father, however, being a man of ſubſtance, gave him as good an education as he could; and Rouſſeau ſoon ſhewed himſelf worthy of it. He diſcovered early a turn for poetry; and, at twenty, was diſtinguiſhed for ſome little productions in this way, full of elegance, taſte, and ſpirit. In 1688, he attended M. de Bonrepos as page in his embaſſy to the court of Denmark; and paſſed thence to England with marſhal Tallard in quality of ſecretary. Nevertheleſs, he had ſo little of avarice and ambition in his nature, that he had no notion at all of making a fortune; and he actually refuſed ſome places which his friends had procured for him. In 1701, he was admitted into the academy of inſcriptions and belles lettres. He had now obtained the reputation of a poet of the firſt rank, expected a place in the French academy, and was in hopes of obtaining Boileau's penſion, which was going to be vacant; when an affair broke out, which obliged him to quit his country, and embittered his whole life afterwards with misfortunes. It is impoſſible for us in England to clear this affair up: it never was cleared up even at Paris; nor are the French agreed about it to this day. All that appeared is this. Some verſes full of reflections, and of a very exceptionable nature, were produced as Rouſſeau's. Rouſſeau denied that they were his, but maintained them to be forgeries, contrived for his ruin by thoſe who envied and hated him. He was tried in form; and, by an arreſt of parliament in 1712, baniſhed the kingdom for ever. Voltaire, who certainly has not ſhewn himſelf well affected to this poet, yet expreſſes himſelf thus upon the affair of his baniſhment; "Thoſe couplets, which were the cauſe of his baniſhment, and are like ſeveral which he owned, muſt either be imputed to him, or the two tribunals, which pronounced ſentence upon him, muſt be diſhonoured.

Not

Not that two tribunals, and even more numerous bodies, may not unanimouſly commit very great acts of injuſtice, when a ſpirit of party prevails. There was a violent party againſt Rouſſeau."

He withdrew to Switzerland, where he found a protector in the count de Luc, the French ambaſſador to the Helvetic body; who carried him to Baden, and introduced him to prince Eugene, who was there. He continued with the prince till the concluſion of the peace at Baden; and then, accompanying him to Vienna, was introduced by him to the emperor's court. He continued here three years, at the end of which he might have returned to his own country, ſome powerful friends offering to procure letters of grace for recalling him: but he anſwered, "that it did not become a man, unjuſtly oppreſſed, to ſeal an ignominious ſentence by accepting ſuch terms; and that letters of grace might do well enough for thoſe that wanted them, but certainly not for him who only deſired juſtice." He was afterwards at Bruſſels, and in 1721 went over to London; where he printed a collection of his poems, in 2 vols. 4to. The profits hence ariſing put his finances into good condition; but, placing his money with the emperor's company at Oſtend, which failed ſoon after, he was reduced to the neceſſity of relying upon private benefactions. The duke of Aremberg gave him the privilege of his table at Bruſſels; and, when this nobleman was obliged to go to the army in Germany in 1733, he ſettled on him a handſome penſion, and aſſigned him an apartment in his caſtle of Euguien near Bruſſels. Rouſſeau, loſing afterwards the good graces of the duke of Aremberg, as he had before loſt thoſe of prince Eugene, for he does not ſeem to have been happily formed for dependence, liſtened at length to propoſals of returning to France, and for that purpoſe went incognito to Paris in 1739. He ſtayed there ſome little time; but, finding his affairs in no promiſing train, ſet out for Bruſſels. He continued ſome time at the Hague, where he was ſeized with an apoplexy; but recovered ſo far as to be removed to Bruſſels, where he finiſhed his unfortunate life, March 17, 1741. He declared upon his death-bed, as he had declared to Rollin at Paris a little before, that he was not the author of the verſes which occaſioned his baniſhment; and, as he had always a ſtrong ſenſe of religion, one knows not how to diſbelieve him.

His executor, conformably to his intentions, gave a complete and beautiful edition of his works at Paris, 1743, in 3 vols. 4to, and alſo in 4 vols. 12mo. They contain odes, epiſtles, epigrams, and comedies, in verſe; and a collection of letters, in proſe. Voltaire, who is not ſuppoſed to have done

juſtice to Rouſſeau, owns, however, that " his odes are beau-
" tiful, diverſified, and abound with images; that, in his
" hymns, he equals the harmony and devotion obſervable in
" the ſpiritual ſongs of Racine; and that his epigrams are
" finiſhed with greater care than thoſe of Marot. He was
" not," continues the critic, " ſo ſucceſsful in operas, which
" require ſenſibility; nor in comedies, which cannot ſucceed
" without gaiety. In both theſe qualities he was deficient;
" and therefore failed in operas and comedies, as being foreign
" to his genius."

ROUSSEAU (JOHN JAMES), an excentric genius of our own times, has enabled us to give an account of him by a publication which himſelf left behind him, under the title of " Les Confeſſions de J. J. Rouſſeau, ſuivies des Réveries du " Promeneur Solitaire, 2 Tomes. Geneve, 1783," 8vo. He was born at Geneva in 1711. his parents were, Iſaac Rouſſeau, an ingenious watch-maker; and Suſannah Bernard, the daughter of a clergyman, who was more rich than her huſband (he having fifteen brothers and ſiſters). She had alſo wiſdom and beauty, ſo that ſhe was no eaſy prize. But a love, which commenced in their childhood, at length, after many difficulties, produced a happy marriage. And at the ſame time his mother's brother, Gabriel, an engineer, married one of his father's ſiſters. After the birth of one ſon, his father went to Conſtantinople, and was watch-maker to the ſeraglio; and ten months after his return our author was born, infirm and ſickly, and coſt his mother her life. The ſenſibility, which was all that his parents left him, conſtituted (he ſays) their happineſs, but occaſioned all his misfortunes. He was " born " almoſt dying," but was preſerved and reared by the tenderneſs of an aunt (his father's ſiſter), ſtill living at the age of 80. He remembers not how he learned to read, but only recollects that his firſt ſtudies were ſome Romances left by his mother, which engaged his father, as well as himſelf, whole nights, and gave him a very early knowledge of the paſſions, and alſo wild and romantic notions of human life. The romances ended with the ſummer of 1719. Better books ſucceeded, furniſhed by the library of his mother's father, viz. " Le " Sueur's Hiſtory of the Church and the Empire;" " Boſſu- " et's Diſcourſes on Univerſal Hiſtory;" " Plutarch's Lives;" " Nani's Hiſtory of Venice;" " Ovid's Metamorphoſes;" " La Bruyere;" " Fontenell's Worlds and Dialogues of the " Dead;" and ſome volumes of " Moliere." Of theſe " Plu- " tarch" was his favourite; and he ſoon preferred Ageſilaus, Brutus, and Ariſtides, to Oroondates, Artamenes, and Juba; and to theſe lives, and the converſations that they occaſioned with his father, he imputes that free and republican ſpirit,

that

that fierce and intractable character, which ever after was his torment. His brother, who was seven years older, and followed his father's business, being neglected in his education, behaved so ill, and was so incorrigible, that he fled into Germany, and was never heard of afterwards. On the contrary, the utmost attention was bestowed on John James, and he was almost idolised by all. Yet he had (he owns) all the faults of his age; he was a prater, a glutton, and sometimes a liar; he stole fruit, sweetmeats, and victuals; but he never delighted in being mischievous or wasteful, in accusing others, or in tormenting poor animals. He relates, however, a nasty trick he played one Madame Clot while she was at prayers, which still diverts him, because "she was the most fretful old "woman he ever knew." His "taste or rather passion, for "music" he owed to his aunt Susan, who sang most sweetly; and he paints her in most pleasing colours. A dispute, which his father had with a French captain obliging him to quit Geneva, our author was left under the care of his uncle Bernard, then employed on the fortifications, who having a son of the same age, these cousins were boarded together at Bossey, at M. Lambercier's, a clergyman, to learn Latin, and all the trifles comprised under the name of education. In this village he passed two happy years, and formed an affectionate friendship with his cousin Bernard. A slight offence, the breaking the teeth of a comb, with which he was charged, but denied it, and of which now, fifty years after, he avows his innocence, but for which he was severely punished, and a like chastisement, which, for a like offence, was also unjustly inflicted on his cousin, gave them at last a distaste for this paradise, and great pleasure in being removed from it. This incident made a deep and lasting impression upon him, as did another about planting a willow and a walnut tree, for which we must refer to the work. At his return to Geneva he continued two or three years with his uncle, losing his time, it not being determined whether he should be a watch-maker, an attorney, or a minister. To the last he was most inclined, but that the small remains of his mother's fortune would not admit. In the mean time he learned to draw, for which he had a taste, and read "Euclid's "Elements" with his cousin. Thus they led an idle but not a vicious life, making cages, flutes, shuttle-cocks, drums, houses, cross-bows, and puppets, imitating Punch, acting plays, and at last making sermons. He often visited his father, who was then settled at Nion, a small town in the country of Vaud, and there he recounts two amours (as he calls them) that he had, at the age of eleven, with two grown misses, whom he archly describes. At last he was placed with M. Massiron, register of the city, to learn his business; but being by him soon

diſmiſſed for his ſtupidity, he was bound apprentice, not, however, to a watch-maker, but to an engraver, a brutal wretch, who not only treated him moſt inhumanly, but taught him to lie, to be idle, and to ſteal. Of the latter he gives ſome inſtances. In his 16th year, having twice on a Sunday been locked out of the city-gates, and being ſeverely threatened by his maſter if he ſtaved out a third time, by an unlucky circumſtance this event happening, he ſwore never to return again, ſending word privately to his couſin Bernard of what he propoſed, and where he might once more ſee him; which, however, he did, not to diſſuade him, but to make ſome preſents. They then parted with tears, but never met or correſponded more, "which was a pity, as they were made to love each "other." Rouſſeau here ſtops to reflect on what would have been his fate if he had fallen into the hands of a better maſter. He then proceeds. At Conſignon, in Savoy, two leagues from Geneva, he had the curioſity to ſee the Rector, M. de Pontverre, a name famous in their hiſtory, and accordingly went to viſit him, and was well received and regaled with ſuch a good dinner as prevented his replying to his hoſt's arguments in favour of holy mother Church, and againſt the hereſy of Geneva. Inſtead of ſending him back to his family, this devout prieſt endeavoured to convert him, and recommended him to Mad. de Warens, a good charitable lady, lately converted, at Annecy, who had quitted her huſband, her family, her country, and her religion, for a penſion of 1500 Piedmonteſe livres, allowed her by the king of Sardinia. He arrives at Annecy on Palm-Sunday, 1728; he ſees Madam de Warens. This epocha of his life determined his character. He was then in the middle of his 16th year; though not handſome, he was well made, had black hair, and ſmall ſparkling eyes, &c. charms, of which, unluckily, he was not unconſcious. The lady too, who was then 28, being born within the century, he deſcribes as being highly agreeable and engaging, and having many perſonal charms, although her ſize was ſmall, and her ſtature ſhort. Being told ſhe was juſt gone to the Cordeliers church, he overtook her at the door, was ſtruck with her appearance, ſo different from that of the old crabbed devotee which he had imagined, and was inſtantly proſelyted to her religion. He gave her a letter from M. de Pontverre, to which he added one of his own. She glanced at the former, but read the latter, and would have read it again, if her ſervant had not reminded her of its being church-time. She then bade John James go to her houſe, aſk for ſome breakfaſt, and wait her return from maſs. Her accompliſhments he paints in brilliant colours; conſiders her as a good Catholic; and, in ſhort, at firſt ſight, was inſpired by her

with

with the ſtrongeſt attachment, and the utmoſt confidence. She kept him to dinner, and then, enquiring his circumſtances, urged him to go to Turin, where, in a ſeminary for the inſtruction of catechumens, he might be maintained till his converſion was accompliſhed; and engaged alſo to prevail on M. de Bernet, the titular biſhop of Geneva, to contribute largely to the expence of his journey. This promiſe ſhe performed. He gave his conſent, being deſirous of ſeeing the capital, and of climbing the Alps. She alſo reinforced his purſe, gave him privately ample inſtructions; and, entruſting him to the care of a countryman and his wife, they parted on Aſh-Wedneſday. The day after, his father came in queſt of him, accompanied by his friend M. Rixal, a watch-maker, like himſelf, and a good poet. They viſited Madam de Warens, but only lamented with her, inſtead of purſuing and overtaking him, which they might, they being on horſeback, and he on foot. His brother had been loſt by a like negligence. Having ſome independent fortune from their mother, it ſeemed as if their father connived at their flight in order to ſecure it to himſelf, an idea which gave our author great uneaſineſs. After a pleaſant journey with his two companions, he arrived at Turin, but without money, cloaths, or linen. His letters of recommendation admitted him into the ſeminary, a courſe of life, and a mode of inſtruction, with which he was ſoon diſguſted. In two months, however, he made his abjuration, was baptized at the cathedral, abſolved of hereſy by the inquiſitor, and then diſmiſſed, with about 20 livres in his pocket; thus, at once, made an apoſtate and a dupe, with all his hopes in an inſtant annulled. After traverſing the ſtreets, and viewing the buildings, he took at night a mean lodging, where he continued ſome days. To the king's chapel, in particular, he was frequently allured by his taſte for muſic, which then began to diſcover itſelf. His purſe, at laſt, being almoſt exhauſted, he looked out for employment, and at laſt found it, as an engraver of plate, by means of a young woman, Madam Baſile, whoſe huſband, a goldſmith, was abroad, and had left her under the care of a clerk, or an Ægiſthus, as Rouſſeau ſtyles him. Nothing, he declares, but what was innocent, paſſed betwixt him and this lady, though her charms made great impreſſion on him; and ſoon after, her huſband returning, and finding him at dinner with her confeſſor, the clerk, &c. immediately diſmiſſed him the houſe. His landlady, a ſoldier's wife, after this, procured him the place of footman to the Counteſs Dowager of Vercullis, whoſe livery he wore; but his buſineſs was to write the letters which ſhe dictated, a cancer in her breaſt preventing her writing them herſelf;

letters (he says) equal to those of Madam de Sevigné. This service terminated, in three months, with his lady's death, who left him nothing, though she had great curiosity to know his history, and to read his letters to Madam de Warens. He saw her expire with many tears—her life having been that of a woman of wit and sense, her death being that of a sage. Her heir and nephew, the Count de la Roque, gave him 30 livres and his new cloaths; but, on leaving this service, he committed, he owns, a diabolical action, by falsely accusing Marion, the cook, of giving him a rose-coloured silver ribbon belonging to one of the chamber-maids, which was found upon him, and which he himself had stolen. This crime which was an insupportable load on his conscience (he says) all his life after, and which he never avowed before, not even to Madam de Warens, was one principal inducement to his writing his "Confessions," and he hopes, "has been expiated by his subsequent misfortunes, and by forty years of rectitude and honour in the most difficult situations." On leaving this service, he returned to his lodgings, and, among other acquaintances that he had made, often visited M. Gaime, a Savoyard abbé, the original of the "Savoyard Vicar," to whose virtuous and religious instructions he professes the highest obligations. The Count de la Roque, though he neglected to call upon him, procured him, however, a place with the Count de Gouvon, an equerry to the queen, where he lived much at his ease, and out of livery. Though happy in this family, being favoured by all, frequently waiting on the Count's beautiful grand-daughter, honoured with lessons by the Abbé, his younger son, and having reason to expect an establishment in the train of his eldest son, ambassador to Venice, he absurdly relinquished all this by obliging the Count to dismiss him for his attachment to one of his countrymen, named Bacle, who inveigled him to accompany him in his way back to Geneva; and an artificial fountain, which the Abbé de Gouvon had given him, helped, as their purse was light, to maintain them till it broke. At Annecy he parted with his companion, and hastened to Madam de Warens, who, instead of reproaching, lodged him in her best chamber, and "Little One" *(Petit)* was his name, and "Mama" hers. There he lived most happily and innocently, he declares, till a relation of "Mama," a M. d'Aubonne, suggested that John-James was fit for nothing but the priesthood, but first advised his completing his education by learning Latin. To this the bishop not only consented, but gave him a pension. Reluctantly he obeyed, carrying to the seminary of St. Lazarus no book but Clerambault's cantatas, learning nothing there but one of his airs,

airs, and therefore being ſoon diſmiſſed for his inſufficiency. Yet Madam de Warens did not abandon him. His taſte for muſic then made them think of his being a muſician, and boarding for that purpoſe with M. le Maitre, the organiſt of the cathedral, who lived near "Mama," and preſided at her weekly concerts. There he continued for a year, but his paſſion for her prevented his learning even muſic. Le Maitre, diſguſted with the Chapter, and determined to leave them, was accompanied in his flight, as far as Lyons, by John-James; but, being ſubject to fits, and attacked by one of them in the ſtreets, he was deſerted in diſtreſs by his faithleſs friend, who turned the corner, and left him. This is his third painful "Confeſſion." He inſtantly returned to Annecy and "Mama;" but ſhe, alas! was gone to Paris. After this, he informs us of the many girls that were enamoured of him; of his journey with one of them, on foot, to Fribourg; of his viſiting his father, in his way, at Nion; and of his great diſtreſs at Lauſanne, which reduced him to the expedient of teaching muſic, which he knew not, ſaying he was of Paris, where he had never been, and changing his name to Vouſſore, the anagram of Rouſſeau. But here his ignorance and his imprudence expoſed him to public ſhame, by his attempting what he could not execute. Being thus diſcomfited, and unable to ſubſiſt at Lauſanne, he removed to Neufchatel, where he paſſed the winter. There he ſucceeded better, and, at length, by teaching muſic, inſenſibly learned it.

At Boudry, accidentally meeting a Greek biſhop, Archimandrite of Jeruſalem, who was making a collection in Europe to repair the holy ſepulchre, our adventurer was prevailed on to accompany him as his ſecretary and interpreter; and, in conſequence, travelled, alms-gathering, through Switzerland; harangued the ſenate of Berne, &c.; but, at Solcurre, the French ambaſſador, the marquis de Bonac, having made him diſcover who he was, detained him in his ſervice, without allowing him even to take leave of his "poor Archimandrite," and ſent him (as he deſired) to Paris, to travel with the nephew of M Goddard, a Swiſs colonel in the French ſervice. This fortnight's journey was the happieſt time of his life. In his ideas of the magnificence of Paris, Verſailles, &c. he greatly miſtook. He was alſo much flattered and little ſerved. Colonel Goddard's propoſals being very inadequate to his expectations, he was adviſed to decline accepting them. Hearing that his dear "Mama" had been gone two months to Savoy, Turin, or Switzerland, he determined to follow her; and, on the road, ſent by the poſt a paper of ſatirical verſes, to the old avaricious

colonel, the only satire that he ever wrote. At Lyons he visited Mademoiselle du Chatelet, a friend of Madam de Warens; but whether that lady was gone to Savoy or Piedmont, she could not inform him. She urged him, however, to stay at Lyons till she wrote and had an answer, an offer which he accepted, although his purse was almost exhausted, and he was often reduced to lie in the streets, yet without concern or apprehension, choosing rather to pay for bread than a lodging. At length, M. Rolichon, an Antonian, accidentally hearing him sing in the street a cantata of Batistin, employed him some days in copying music, fed him well, and gave him a crown, which, he owns, he little deserved, his transcripts were so incorrect and faulty. And, soon after, he heard news of "Mama," who was at Chambery, and received money to enable him to join her. He found her constant and affectionate, and she immediately introduced him to the Intendant, who had provided him the place of a secretary to the commissioners appointed by the king to make a general survey of the country, a place which, though not very lucrative, afforded him an honourable maintenance for the first time in his life. This happened in 1732, he being then near 21. He lodged with "Mama," in whose affection, however, he had a formidable rival in her steward, Claude Anet; yet they all lived together on the best terms. The succeeding eight or nine years, viz. till 1741, when he set out for Paris, had few or no events. His taste for music made him resign his employment for that of teaching that science; and several of his young female scholars (all charming) he describes and introduces to his readers. To alienate him from other seducers, at length his "Mama" (he says) proposed to him being his mistress, and became so; yet sadness and sorrow embittered his delights, and, from the maternal light in which he had been accustomed to view this philosophical lady, who sinned, he adds, more through error than from passion, he deemed himself incestuous. And let it be remembered that she had a husband, and had had many other gallants. Such is his "good-hearted" heroine, the Aspasia of his Socrates, as he calls her, and such was he. This is another of his "Confessions." Thus Madam de Warens, Rousseau, and Anet, lived together in the most perfect union, till a pleurisy deprived him of the latter. In consequence of the loss of this good manager, all her affairs were soon in the utmost disorder, though John-James succeeded to the stewardship, and though he pawned his own credit to support hers. Determining now to compose, and, for that purpose, first to learn, music, he applied, for that purpose, to the Abbé Blanchard, organist of the cathedral

of

of Beſançon. But, juſt as they were going to begin, he heard that his portmanteau, with all his cloaths, was ſeized at Rouſſes, a French cuſtom-houſe on the borders of Switzerland, becauſe he had accidentally, in a new waiſtcoat-pocket, a Janſeniſt parody of the firſt ſcene of Racine's "Mithridates," of which he had not read ten lines. This loſs made him return to Chambery, totally diſappointed, and reſolved, in future, to attach himſelf ſolely to "Mama," who, by degrees, reinſtated his wardrobe. And ſtill continuing to ſtudy Rameau, he ſucceeded, at laſt, in ſome compoſitions, which were much approved by good judges, and thus did not loſe his ſcholars. From this æra he dates his connection with his old friend Gauffecourt, an amiable man, ſince dead, and M. de Conzie, a Savoyard gentleman, then living The extravagance of his miſtreſs, in ſpite of all his remonſtrances, made him abſent himſelf from her, which increaſed their expences, but at the ſame time procured him many reſpectable friends, whom he names. His uncle Bernard was now dead in Carolina, whither he went in order to build Charles-Town, as was his couſin, in the ſervice of the king of Pruſſia. His health at this time viſibly, but unaccountably, declined. "The ſword cut the ſcabbard." Beſides his diſorderly paſſions, his illneſs was partly occaſioned by the fury with which he ſtudied cheſs, ſhutting himſelf up, for that purpoſe, whole days and nights, till he looked like a corpſe, and partly by his concern and anxiety for Madam de Warens, who, by her maternal care and attention, ſaved his life. Being ordered by her to drink milk in the country, he prevailed on her to accompany him, and, about the end of the ſummer of 1736, they ſettled at Charmettes, near the gate of Chambery, but ſolitary and retired, in a houſe whoſe ſituation he deſcribes with rapture. "Moments dear and regretted." However, not being able to bear milk, having recourſe to water, which almoſt killed him, and leaving off wine, he loſt his appetite, and had a violent nervous affection, which, at the end of ſome weeks, left him with a beating of his arteries, and tingling in his ears, which have laſted from that time to the preſent, 30 years after; and, from being a good ſleeper, he became ſleepleſs, and conſtantly ſhort-breathed. "This accident, which might have deſtroyed his body, only deſtroyed his paſſions, and produced a happy effect on his ſoul." "Mama" too, he ſays, was religious; yet, though ſhe believed in purgatory, ſhe did not believe in hell. The ſummer paſſed amidſt their garden, their pigeons, their cows, &c.; the autumn in their vintage and their fruit-gathering; and in the winter they returned, as from exile, to town. Not thinking that he ſhould live

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till ſpring, he did not ſtir out, nor ſee any one but Madam de Warens and M. Salomon, their phyſician, an honeſt man, and a great Carteſian, whoſe converſation was better than all his preſcriptions. In ſhort, John-James ſtudied hard, recovered, went abroad, ſaw all his acquaintance again, and, to his great ſurpriſe and joy, beheld the buds of the ſpring, and went with his miſtreſs again to Charmettes. There, being ſoon fatigued with digging in the garden, he divided his time between the pigeon-houſe (ſo taming thoſe timid birds as to induce them to perch on his arms and head), bee-hives, and books of ſcience, beginning with philoſophy, and proceeding to elementary geometry, Latin (to him, who had no memory, the moſt difficult), hiſtory, geography, and aſtronomy. One night, as he was obſerving the ſtars in his garden, with a planiſphere, a candle ſecured in a pail, a teleſcope, &c. dreſſed in a flapped had, and a wadded *jet-en-l'air* of "Mama's," he was taken by ſome peaſants for a conjurer. In future, he obſerved without a light, and conſulted his planiſphere at home. The writings of Port-Royal and of the Oratory had now made him half a Janſeniſt. But his confeſſor and another Jeſuit ſet his mind at eaſe, and he had recourſe to ſeveral ridiculous expedients to know whether he was in a ſtate of ſalvation. In the mean time, their rural felicity continued, and, contrary to his advice, Madam de Warens became by degrees a great farmer, of which he foreſaw ruin muſt be the conſequence.

In the enſuing winter he received ſome muſic from Italy, and, being now of age, it was agreed that he ſhould go in the ſpring to Geneva, to demand the remains of his mother's fortune. He went accordingly, and his father came alſo to Geneva, undiſturbed, his affair being now buried in oblivion. No difficulty was occaſioned by our author's change of religion; his brother's death not being legally proved, he could not claim his ſhare, and therefore readily left it to contribute towards the maintenance of his father, who enjoyed it as long as he lived. At length he received his money, turned part of it into livres, and flew with the reſt to "Mama," who received it without affectation, and employed moſt of it for his uſe. His health, however, decayed viſibly, and he was again horribly oppreſſed with the vapours. At length his reſearches into anatomy made him ſuſpect that his diſorder was a polypus in the heart. Salomon ſeemed ſtruck with the ſame idea. And having heard that M. Fizes, of Montpellier, had cured ſuch a polypus, he went immediately to conſult him, aſſiſted by the ſupply from Geneva. But two ladies, whom he met at Moirans, eſpecially the elder, Mad. N. at once baniſhed his fever, his vapours, his polypus, and all his

his palpitations, except thoſe which ſhe herſelf had excited, and would not cure. Without knowing a word of Engliſh, he here thought proper to paſs for an Engliſhman and a Jacobite, and called himſelf Mr. Dudding. Leaving the other lady at Romans, with Madam N. and an old ſick marquis, he travelled ſlowly and agreeably to Saint Marcellin, Valence, Montelimar (before which the marquis left them), and at length, after having agreed to paſs the winter together, theſe lovers (for ſuch they became) parted with mutual regret. Filled with the ideas of Madam N. and her daughter, whom ſhe idoliſed, he muſed from Pont St. Eſprit to Remoulin. He viſited Pont-du-Gard, the firſt work of the Romans that he had ſeen, and the Arena of Nimes, a work ſtill more magnificent; in all theſe journeys forgetting that he was ill till he arrived at Montpellier. From abundant precaution he boarded with an Iriſh phyſician, named Fitz-Moris, and conſulted M. Fizes, as Madam N. had adviſed him. Finding that the doctors knew nothing of his diſorder, and only endeavoured to amuſe him and make him "ſwallow his own money," he left Montpellier at the end of November, after ſix weeks or two months ſtay, leaving twelve louis there for no purpoſe, ſave for a courſe of anatomy, juſt begun under M. Fitz-Moris, but which the horrible ſtench of diſſected bodies rendered inſupportable. Whether he ſhould return to "Mama," or go (as he had promiſed) to Madam N. was now the queſtion. Reaſon, however, here turned the ſcale. At Pont St. Eſprit he burnt his direction, and took the road to Chambery, "for the firſt time in his life indebted to his ſtudies, preferring his duty to pleaſure, and deſerving his own eſteem." At his return to Madam de Warens, he found his place ſupplied by a young man of the Pays de-Vaud, named Vintzenried, a journey-man barber, whom he paints in the moſt diſguſting colours. This name not being noble enough, he changed it for that of M. de Courtilles, by which he was afterwards known at Chambery, and in Maurienne, where he married. He being every thing in the houſe, and Rouſſeau nothing, all his pleaſures vaniſhed like a dream, and at length he determined to quit this abode, once ſo dear, to which his "Mama" readily conſented. And being invited to educate the children of M. de Malby, Grand Provoſt of Lyons, he ſet out for that city, without regretting a ſeparation of which the ſole idea would formerly have been painful as death to them both. Unqualified for a preceptor, both by temper and manners, and much diſguſted with his treatment by the Provoſt, he quitted his family in about a year; and, ſighing for Madam de Warens, flew once more to throw himſelf at her feet. She received him with good-

nature,

nature, but he could not recover the paſt. His former happineſs, he found, was dead for ever. He continued there, however, ſtill foreſeeing her approaching ruin, and the ſeizure of her penſion; and, to retrieve her affairs, forming caſtles in the air, and having made an improvement (as he thought) in muſical notes, from which he had great expectations, he ſold his books, and ſet out for Paris, to communicate his ſcheme to the Academy.

"Such (he concludes) have been the errors and the faults of my youth. I have given a hiſtory of them with a fidelity with which my heart is ſatisfied. If, in the ſequel, I have honoured my mature age with ſome virtues, I ſhould have told them as frankly, and ſuch was my deſign—But I muſt ſtop here. Time may undraw the curtain. If my memoir reaches poſterity, one day or other it will perhaps learn what I had to ſay. Then it will know why I am ſilent."

An account of the laſt moments of this celebrated man may be an acceptable addition to his life. He roſe in perfect health, to all appearance, on Thurſday morning at five o'clock (his uſual hour in ſummer), and walked with a young pupil, ſon to the marquis de Girardin, lord of Ermenonville in France. About ſeven he returned to his houſe alone, and aſked his wife if breakfaſt was ready. Finding it was not, he told her he would go for ſome moments into the wood, and deſired her to call him when breakfaſt was on the table. He was accordingly called, returned home, drank a diſh of coffee, went out again, and came back a few minutes after. About eight, his wife went down ſtairs to pay the account of a ſmith; but ſcarcely had ſhe been a moment below, when ſhe heard him complain. She returned immediately, and found him ſitting on a chair, with a ghaſtly countenance, his head reclining on his hand, and his elbow ſuſtained by a deſk. "What is the matter, my dear friend," ſaid ſhe, "are you indiſpoſed?" "I feel," anſwered he, "a painful anxiety, and the keen pains of a colic" Upon this Mrs. Rouſſeau left the room, as if ſhe intended to look for ſomething, and ſent to the caſtle an account of her huſband's illneſs. The Marchioneſs, on this alarming news, ran with the utmoſt expedition to the cottage of the philoſopher; and, that ſhe might not alarm him, ſhe ſaid ſhe came to enquire whether the muſic that had been performed during the night in the open air before the caſtle, had not diſturbed him and Mrs. Rouſſeau.—The philoſopher replied, with the utmoſt tranquillity of tone and aſpect, "Madam, I know very well that it is not any thing relative to muſic that brings you here:—I am very ſenſible of your goodneſs:—but I am much out of order, and I beg it as a favour that you will leave me

alone with my wife, to whom I have a great many things to say at this instant." Madam de Girardin immediately withdrew. Upon this, Rousseau desired his wife to shut the door, to lock it on the inside, and to come and sit by him. "I shall do so, my dear friend," said she; "I am now sitting beside you—how do you find yourself?"

Rousseau. "I grow worse—I feel a chilly cold—a shivering over my whole body—give me your hands, and see if you can warm me—Ah!—that gentle warmth is pleasing—but the pains of the colic return—they are very keen."

Mrs. Rousseau. "Do not you think, my dear friend, that it would be proper to take some remedy to remove these pains?"

Rousseau. "My dear—be so good as to open the windows, that I may have the pleasure of seeing once more the verdure of that field—how beautiful it is! how pure the air! how serene the sky!—What grandeur and magnificence in the aspect of nature!"

Mrs. Rousseau. "But, my good friend, why do these objects affect you so particularly at present?"

Rousseau. "My dear—It was always my earnest desire that it would please God to take me out of the world before you—my prayer has been heard—and my wish will soon have its accomplishment.—Look at that sun, whose smiling aspect seems to call me hence!—There is my God—God himself—who opens to me the bosom of his paternal goodness, and invites me to taste and enjoy, at last, that eternal and unalterable tranquillity, which I have so long and so ardently panted after.—My dear spouse—do not weep—you have always desired to see me happy. I am now going to be truly so!—Do not leave me: I will have none but you to remain with me—you, alone, shall close my eyes."

Mrs. Rousseau. "My dear—my good friend—banish those apprehensions—and let me give you something—I hope that this indisposition will not be of a long continuance!"

Rousseau. "I feel in my breast something like sharp pins, which occasions violent pains—My dear—if I have ever given you any uneasiness and trouble, or exposed you, by our conjugal union, to misfortunes, which you would otherwise have avoided, I hope you will forgive me."

Mrs. Rousseau. "Alas! my dear friend, it is rather my duty to ask your pardon for any uneasy moments you may have suffered on my account, or through my means."

Rousseau. "Ah! my dear, how happy a thing is it to die, when one has no reason for remorse or self-reproach!—Eternal Being! the soul that I am now going to give thee back,

back, is as pure, at this moment, as it was when it proceeded from thee:—render it partaker of thy felicity!—My dear—I have found in the marquis of Girardin and his lady the marks of even parental tenderneſs and affection:—tell them that I revere their virtues, and that I thank them, with my dying breath, for all the proofs I have received of their goodneſs and friendſhip:—I deſire that you may have my body opened immediately after my death, and that you will order an exact account to be drawn up of the ſtate of its various parts:—tell Monſieur and Madame de Girardin, that I hope they will allow me to be buried in their gardens, in any part of them that they may think proper."

Mrs. Rouſſeau. "How you afflict me—my dear friend! I intreat you, by the tender attachment you have always profeſſed for me, to take ſomething."

Rouſſeau. "I ſhall—ſince you deſire it—Ah! I feel in my head a ſtrange motion!—a blow which—I am tormented with pains—Being of Beings! God! (here he remained for a conſiderable time with his eyes raiſed to heaven)—my dear ſpouſe! let me embrace you!—help me to walk a little."

Here his extreme weakneſs prevented his walking without help; and Mrs. Rouſſeau being unable to ſupport him, he fell gently on the floor, where, after having remained for ſome time motionleſs, he ſent forth a deep ſigh, and expired. Four and twenty hours after his deceaſe, his body was opened, in preſence of a competent number of witneſſes; and an inqueſt being held by the proper officers, the ſurgeons declared upon oath, that all the parts of the body were ſound, and that a ſerous apoplexy, of which palpable marks appeared in the brain, was the cauſe of his death. The Marquis de Girardin ordered the body to be embalmed; after which it was laid in a coffin of oak, lined with lead, and was buried in the iſle of Poplars, which is now called Elyſium. The ſpot is charming, and looks like an enchanted region: it is of an oval form, fifty feet in length, and thirty-five in breadth. The water which ſurrounds it flows in a ſilent ſtream, and the wind ſeems unwilling to ruffle its ſurface, or to augment its motion, which is almoſt imperceptible. The ſmall lake, that is formed by this gentle current, is ſurrounded by hillocks, which ſeparate it from the other parts of nature, and ſhed on this retreat a myſterious kind of ſilence, that diffuſes through the mind of the ſpectator a melancholy propenſity of the humane kind. Theſe hillocks are covered with trees, and are terminated at the margin of the lake by ſolitary paths, which are now and will be long frequented by ſentimental viſitors, caſting a penſive look towards Elyſium.

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We ſhall diſmiſs this extraordinary character by obſerving, that in his "Confeſſions" all the diſguiſes with which pride, hypocriſy, ſelf-love, and ſhame, had wound round the human heart, are removed, and all its ſecret receſſes are laid open to the eye. What a ſtrange mixture was this John-James of good and evil, of ſublimity and littleneſs, of penetration and ſimplicity! How happily did his days paſs when he was a ſtranger to fame and honour! But when his works had drawn thoſe ideal bleſſings towards him, into what a depth of miſery do we behold him plunged! The moſt eager and unſucceſsful candidate for literary reputation would not exchange his defeat for ſuch a dangerous and painful triumph.

The greater part of his works have been tranſlated into Engliſh; amongſt theſe the moſt important are his "Eloiſe," and his "Emilius."

ROUSSEAU (JAMES), a diſtinguiſhed French painter, was born at Paris in 1630. His firſt ſtudies were under the direction of Swanefelt, but he afterwards viſited Italy, and accompliſhed himſelf in architecture, perſpective, and landſcape. On his return to Paris, he immediately obtained eminence, and was employed at Marly. He was truly accompliſhed in painting edifices from his minute attention to the principles of architecture. After being patronized by Louis XIV. he was compelled to leave his native country on account of his religion, being a ſtrict proteſtant. Rouſſeau afterwards viſited Holland, whence he was invited to England by the duke of Montague, to exert his talents on the magnificent palace at Bloomſbury, now the Britiſh Muſeum. Here he painted a great deal; and many of his works alſo are to be ſeen at Hampton-Court. His genius was undoubtedly very great; and his colours clear, bright, and durable. He died in this century, in the year 1693.

ROWE (NICOLAS), a good Engliſh poet, was the ſon of John Rowe, eſq. ſergeant at law, and born at Little Berkford in Bedfordſhire 1673. His education was begun at a grammar-ſchool in Highgate; whence he was ſoon removed to Weſtminſter, where he acquired great perfection in claſſical literature, under Dr. Buſby. To his ſkill in Greek and Latin he is ſaid to have added ſome knowledge of the Hebrew; but poetry was his early bent and darling ſtudy. His father, deſigning him for his own profeſſion, took him from that ſchool, when he was about ſixteen; and entered him a ſtudent in the Middle Temple. Being capable of attaining any branch of knowlege, he made a great progreſs in the law; and would doubtleſs have figured in that profeſſion, if the love of the belles lettres, and of poetry in particular, had not ſtop-

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ped him. When he was five and twenty, he wrote his firſt tragedy, called "The Ambitious Step-Mother;" and this, meeting with univerſal applauſe, made him lay aſide all thoughts of riſing by the law. Afterwards he wrote theſe following tragedies: "Tamerlane," "The Fair Penitent," "Ulyſſes," "The Royal Convert," "Jane Shore," "Lady "Jane Grey;" and a comedy called "The Biter." He wrote alſo ſeveral poems upon different ſubjects, which have been publiſhed under the title of "Miſcellaneous Works," in one volume; as his dramatic works have been in two.

Rowe is chiefly to be conſidered (Dr. Johnſon obſerves) in the light of a tragic writer and a tranſlator. In his attempt at comedy he failed ſo ignominiouſly, that his "Biter" is not inſerted in his works; and his occaſional poems and ſhort compoſitions are rarely worthy of either praiſe or cenſure; for they ſeem the caſual ſports of a mind ſeeking rather to amuſe its leiſure than to exerciſe its powers. In the conſtruction of his dramas there is not much art; he is not a nice obſerver of the unities. He extends time, and varies place, as his convenience requires. To vary the place is not (in the opinion of the learned critic from whom theſe obſervations are borrowed) any violation of nature, if the change be made between the acts; for it is no leſs eaſy for the ſpectator to ſuppoſe himſelf at Athens in the ſecond act, than at Thebes in the firſt; but to change the ſcene as is done by Rowe in the middle of an act, is to add more acts to the play, ſince an act is ſo much of the buſineſs as is tranſacted without interruption. Rowe, by this licence, eaſily extricates himſelf from difficulties; as in lady Jane Gray, when we have been terrified with all the dreadful pomp of public execution, and are wondering how the heroine or poet will proceed, no ſooner has Jane pronounced ſome prophetic rhimes, than—paſs and be gone—the ſcene cloſes, and Pembroke and Gardiner are turned out upon the ſtage. I know not (ſays Dr. Johnſon) that there can be found in his plays any deep ſearch into nature, any accurate diſcriminations of kindred qualities, or nice diſplay of paſſion in its progreſs; all is general and undefined. Nor does he much intereſt or affect the auditor, except in "Jane Shore," who is always ſeen and heard with pity. Alicia is a character of empty noiſe, with no reſemblance to real ſorrow or to natural madneſs.

Whence then has Rowe his reputation? From the reaſonableneſs and propriety of ſome of his ſcenes, from the elegance of his diction, and the ſuavity of his verſe. He ſeldom moves either pity or terror, but he often elevates the ſentiments; he ſeldom pierces the breaſt, but he always delights the ear, and often improves the underſtanding. Being a great admirer of Shakſpeare, he gave the public an edition of his plays; to which

which he prefixed an account of that great man's life. But the moſt conſiderable of Mr. Rowe's performances was a tranſlation of "Lucan's Pharſalia," which he juſt lived to finiſh, but not to publiſh; for, it did not appear in print till 1728, ten years after his death.

Meanwhile, the love of poetry and books did not make him unfit for buſineſs; for, nobody applied cloſer to it when occaſion required. The duke of Queenſbury, when ſecretary of ſtate, made him ſecretary of public affairs. After the duke's death, all avenues were ſtopped to his preferment; and, during the reſt of queen Anne's reign, he paſſed his time with the Muſes and his books. A ſtory indeed is told of him, which ſhews that he had ſome acquaintance with miniſters. It is ſaid, that he went one day to pay his court to the lord-treaſurer Oxford, who aſked him, "if he underſtood Spaniſh well?" He anſwered, "No:" but, thinking that his lordſhip might intend to ſend him into Spain on ſome honourable commiſſion, he preſently added, "that he did not doubt but he could ſhortly be able both to underſtand and to ſpeak it." The earl approving what he ſaid, Rowe took his leave; and, retiring a few weeks to learn the language, waited again on the earl to acquaint him with it. His lordſhip aſking him, "if he was ſure he underſtood it thoroughly;" and Rowe affirming that he did, "How happy are you, Mr. Rowe," ſaid the earl, "that you can have the pleaſure of reading and underſtanding the hiſtory of Don Quixote in the original!" On the acceſſion of George I, he was made poet laureat, and one of the land-ſurveyors of the cuſtoms in the port of London. The prince of Wales conferred on him the clerkſhip of his council; and the lord chancellor Parker made him his ſecretary for the preſentations. He did not enjoy theſe promotions long; for he died Dec. 6, 1718, in his 45th year.

Mr. Rowe was twice married, had a ſon by his firſt wife, and a daughter by his ſecond. He was a handſome, genteel man; and his mind was as amiable as his perſon. He lived beloved, and at his death had the honour to be lamented by Mr. Pope, in an epitaph which is printed in Pope's works, although it was not affixed on Mr. Rowe's monument, in Weſtminſter-abbey, where he was interred in the Poets corner.

ROWE (ELIZABETH), an Engliſh lady, famous for her fine parts and writings in verſe and proſe, was the daughter of Mr. Walter Singer, a diſſenting miniſter; and born at Ilcheſter in Somerſetſhire, Sept. 11, 1674. Her father was poſſeſſed of a competent eſtate near Frome in that county, and lived thereabouts; but, being impriſoned at Ilcheſter for nonconformity, married a wife, and ſettled in that town. The daughter gave early ſymptoms of fine parts; and, as her ſtrongeſt

bent was to poetry, ſhe began to write verſes at twelve years of age. She was alſo fond of the ſiſter-arts, muſic and painting; and her father was at the expence of a maſter, to inſtruct her in the latter. She was a warm devotee, ſo as to border on what ſome might call enthuſiaſm; and this habit, which grew naturally from conſtitution, was alſo powerfully confirmed by education and example. She was early acquainted with the pious biſhop Ken; and, at his requeſt, wrote her paraphraſe on the 38th chapter of Job. In 1696, the 22d of her age, a collection of her poems was publiſhed: they were intituled, "Poems on ſeveral Occaſions, by Philomela."

She underſtood the French and Italian tongues well; for which, however, ſhe had no other tutor than the hon. Mr. Thynne, ſon to lord Weymouth, who kindly took upon him the taſk of teaching her. Her ſhining merit, and the charms of her perſon and converſation, procured her many admirers; and, among others, it is ſaid that Prior the poet made his addreſſes to her. There was certainly much of friendſhip, if not of love, between them; and Prior's anſwer to Mrs. Rowe's, then Mrs. Singer's, paſtoral on thoſe ſubjects, gives room to ſuſpect that there was ſomething more than friendſhip on his ſide. In the mean time, Mr. Thomas Rowe, a gentleman of uncommon parts and learning, and alſo of ſome talents for poetry, was the perſon whom Heaven had deſigned for her; for this gentleman, being at Bath in 1709, became acquainted with Mrs. Singer, who lived in retirement near it, and commencing an amour married her the year after. It muſt needs be imagined, that this was a moſt happy couple; for, ſome conſiderable time after his marriage, he wrote to her under the name of Delia a very tender ode, full of the warmeſt ſentiments of connubial friendſhip and affection. But, as whatever is exquiſite cannot by the proviſion of nature be laſting, ſo it happened here; for, this worthy gentleman died of a conſumption in May 1715, aged 28 years, after having ſcarcely enjoyed himſelf five with his amiable conſort. The elegy Mrs. Rowe compoſed upon his death is one of her beſt poems.

It was only out of a regard to Mr. Rowe, that ſhe had hitherto endured London in the winter-ſeaſon, her prevailing paſſion leading her to ſolitude: upon his deceaſe, therefore, ſhe retired to Frome, where her ſubſtance chiefly lay, and from which ſhe ſtirred afterwards as ſeldom as ſhe could. In this receſs, ſhe wrote the greateſt part of her works. Her "Friendſhip in Death, in twenty letters from the dead to the living," was publiſhed in 1728; and her "Letters Moral and Entertaining" were printed, the firſt part in 1729, the ſecond in 1731, and the third in 1733, 8vo. The deſign of theſe, as well as of "Friendſhip in Death," is, by fictitious examples of

of the moſt generous benevolence and heroic virtue, to inflame the reader to the practice of every thing which can ennoble human nature, and benefit the world. In 1736, ſhe publiſhed, "The Hiſtory of Joſeph:" a poem, which ſhe had written in her younger years. She did not long ſurvive this publication; for ſhe died of an apoplexy, as was ſuppoſed, Feb. 20, 1736-7. In her cabinet were found letters to ſeveral of her friends, which ſhe had ordered to be delivered immediately after her deceaſe. The Rev. Dr. Iſaac Watts, agreeably to her requeſt, reviſed and publiſhed her devotions in 1737, under the title of "Devout Exerciſes of the heart in Meditation and Soliloquy, Praiſe and Prayer;" and, in 1739, her "Miſcellaneous Works in proſe and verſe" were publiſhed in 2 vols. 8vo, with an account of her life and writings prefixed.

As to her perſon, although ſhe was not a regular beauty, ſhe poſſeſſed a large ſhare of the charms of her ſex. She was of a moderate ſtature, her hair of a fine colour, her eyes of a darkiſh grey inclining to blue, and full of fire. Her complection was very fair, and a natural bluſh glowed in her cheeks. She ſpoke gracefully, her voice was exceedingly ſweet and harmonious; and ſhe had a ſoftneſs in her aſpect, which inſpired love, yet not without ſome mixture of that awe and veneration which diſtinguiſhed ſenſe and virtue, apparent in the countenance, are wont to create.

ROWE (John), M. A. He was born at Crediton in Devonſhire, where his father was miniſter, and educated at New-Inn Hall, in Oxford, where he took his degrees, and was ordained to the paſtoral office at Witney in Oxfordſhire. While he was at Witney a circumſtance took place which contributed in a great meaſure to eſtabliſh his popularity. Some players happening to exhibit in the town, the room in which they were performing gave way, and ſeveral perſons were killed. Some of theſe unhappy perſons had been remarkable for their profanity, which induced Mr. Rowe to print three ſermons upon the awful occaſion, putting them in mind of the dreadful danger they were in. From Witney he removed to Tiverton in Devonſhire, where he was much eſteemed; and, in 1654, ſettled as preacher in Weſtminſter-abbey, where he continued till he was ejected 1662. He died Oct. 12, 1677, and was interred in Bunhill-fields. He left ſeveral practical treatiſes, particularly, 30 ſermons on "The Love of Chriſt," which are in great eſteem.

ROWLEY, a monk, ſaid to have flouriſhed in the 15th century at Briſtol, and to have been both an elegant and voluminous writer. His name is introduced here on account of the diſputes to which his ſuppoſed poems gave riſe in the literary world, on which ſee the article Chatterton.

ROWLEY (WILLIAM), a dramatic writer in the time of Charles I. He was educated at the univerſity of Cambridge, and was connected intimately with all the men of wit and genius who flouriſhed in his time. He is ſpoken of in terms of great commendation by Wood; he aſſiſted the principal dramatic writers of his day, and has left five plays of his own writing. In one of theſe compoſitions he was aſſiſted by Shakſpeare; and it is well known that he was beloved by Jonſon and Fletcher. The time of his death is uncertain.

ROWLEY (SAMUEL), another dramatic writer, who flouriſhed about the ſame time with William Rowley aforeſaid. He was the author of two hiſtorical plays; but he enjoyed no great celebrity, and his works are only known to thoſe who collect indiſcriminately dramatic productions.

ROWNING (JOHN), M. A. fellow of Magdalen-college, Cambridge, and afterwards rector of Anderby in Lincolnſhire, in the gift of that ſociety, was an ingenious mechanic, mathematician, and philoſopher. In 1738, he printed at Cambridge, in octavo, "A Compendious Syſtem of Natural Philoſophy." This was afterwards reprinted with additions in 1745. He was a conſtant attendant at the meetings of the Spalding ſociety. His only daughter and executrix married Thomas Brown, of Spalding, eſq. He died at his lodgings in Carey-ſtreet near Lincoln's-Inn Fields, at the end of November 1771, aged 72. In the "Cambridge Chronicle of January 11, 1772," was an epitaph by J. M. [Joſeph Mills], dated from Cowbit, where he ſucceeded his uncle Mr. Ray, ſaid to be in the manner of Ben Jonſon:

"Underneath this ſtone is laid
"Rowning's philoſophic head,
"Who, when alive, did ever pleaſe
"By friendly mirth and ſocial eaſe."

Mr. Rowning was an ingenious but not well-looking man, tall, ſtooping in the ſhoulders, and of a ſallow down-looking countenance. He had a brother, a great mechanic and famous watch-maker, at Newmarket.

ROYSE (Dr. GEORGE), an Engliſh divine, author of ſome valuable ſermons, was born, at Martock in Somerſetſhire, about the year 1655. and admitted a ſemi-commoner of St. Edmond's Hall in Oxford, in the beginning of April 1671, where he took the degree of Bachelor of arts, March 1, 1674-5, and was ſoon after elected fellow of Oriel-college. Upon his taking the degree of maſter, May 12th, 1678, he entered into holy orders, and became chaplain, firſt to Richard lord Wenman in Oxfordſhire, then to George earl of Berkeley, and afterwards to king William, whom he attended in that

capacity

capacity to Ireland in June 1690, having been created doctor of divinity at Oxford on the 22d of May that year. After his return from Ireland, he was made chaplain to archbiſhop Tillotſon, who gave him the rectory of Newington in Oxfordſhire, vacant by the death of Dr. Henry Maurice, chaplain to his predeceſſor; and, on the 1ſt of December following, Dr Royſe was elected provoſt of Oriel-college, in the room of Dr. Robert Say, deceaſed. He was afterwards advanced to the deanry of Briſtol, upon the death of Dr. William Levet, being inſtalled in it on the 10th of March, 1693-4, and died in April, 1708.

ROYSE (Job), M. A. The place of his birth is not mentioned, but it ſeems to have been in or near London, becauſe he was a popular preacher in the city during the time of Oliver Cromwel. He had his education in Pembroke-college, Cambridge, but never obtained, or at leaſt never accepted, of any church living, for he preached occaſionally to ſuch congregations as were pleaſed to invite him. He was ejected 1662, and died the year following. He was much eſteemed, and wrote a treatiſe intituled "The Spirit's Touch-ſtone."

RUBENS (Sir Peter Paul), the prince of the Flemiſh painters, was born in 1577, at Cologne; whither his father John Rubens, counſellor in the ſenate of Antwerp, had been driven by the civil wars. The fineneſs of his parts, and the care that was taken in his education, made every thing eaſy to him: but he had not reſolved upon any profeſſion when his father died; and the troubles in the Netherlands abating, his family returned to Antwerp. He continued his ſtudies there in the belles lettres, and at his leiſure-hours diverted himſelf with deſigning. His mother, perceiving in him an inclination to this art, permitted him to place himſelf under Adam van Moort firſt, and Otho Venius after; both which maſters he preſently equalled. He only wanted to improve his talent by travelling, and for this purpoſe went to Venice, where, in the ſchool of Titian, he perfected his knowledge of the principles of colouring. Afterwards he went to Mantua, and ſtudied the works of Julio Romano; and thence to Rome, where with the ſame care he applied himſelf to the contemplation of the antique, the paintings of Raphael, and every thing that might contribute to finiſh him in his art. What was agreeable to his goût, he made his own, either by copying, or making reflections upon it; and he generally accompanied thoſe reflections with deſigns, drawn with a light ſtroke of his pen.

He had been ſeven years in Italy, when, receiving advice that his mother was ill, he took poſt, and returned to Ant-

werp: but ſhe died before his arrival. Soon after, he married; but, loſing his wife at the end of four years, he left Antwerp for ſome time, and endeavoured to divert his ſorrow by a journey to Holland, where he viſited Hurtort at Utrecht, for whom he had a great value. He married a ſecond wife, who was a prodigious beauty, and helped him very much in the figures of his women. His reputation being now ſpread all over Europe, queen Mary of Medicis, wife of Henry IV. of France, invited him to Paris; whither he went, and painted the Luxemburg galleries. Here the duke of Buckingham became acquainted with him, and was ſo taken with his ſolid and penetrating parts, as well as ſkill in his profeſſion, that he is ſaid to have recommended him to the infanta Iſabella, who ſent him her ambaſſador into England, to negotiate a peace with Charles I. in 1630. He concluded the treaty, and painted the banqueting-houſe; for which laſt affair the king paid him a large ſum of money, and, as he was a man of merit, knighted him. He was an intimate friend of the duke of Buckingham; and he ſold the duke as many pictures, ſtatues, medals, and antiques, as came to 10,000l. He returned to Spain, where he was magnificently rewarded by Philip IV. for the ſervices he had done him. Going ſoon after to Flanders, he had the poſt of ſecretary of ſtate conferred on him; but did not leave off his profeſſion. He died in 1640, leaving vaſt riches behind him to his children; of whom Albert, the eldeſt, ſucceeded him in the office of ſecretary of ſtate in Flanders.

The genius of this painter was lively, free, noble, and univerſal. His guſto of deſign favors ſomewhat more of the Fleming than of the beauty of the Antique, becauſe he ſtayed not long in Rome; and, though connoiſſeurs obſerve in all his paintings ſomewhat great and noble, yet it is confeſſed, that, generally ſpeaking, he deſigned not correctly. For all the other parts of painting, he was as abſolute a maſter of them, and poſſeſſed them all as thoroughly, as any of his predeceſſors in that noble art. In ſhort, he may be conſidered as a rare accompliſhed genius, ſent from heaven to inſtruct mankind in the art of painting. This is the judgement of Du Freſnoy upon him. But, beſides his talent in painting, and his admirable ſkill in architecture, which diſplays itſelf in the ſeveral churches and palaces built after his deſigns at Genoa, he was a perſon poſſeſſed of all the ornaments and advantages that can render a man valuable; was univerſally learned, ſpoke ſeveral languages perfectly, was well read in hiſtory, and withal an excellent ſtateſman. His uſual abode was at Antwerp; where he built a ſpacious apartment, in imitation of the Rotunda at Rome, for a noble collection

collection of pictures, which he had purchaſed in Italy, and ſome of which, as we have obſerved, he ſold to the duke of Buckingham. He lived in the higheſt eſteem, reputation, and grandeur imaginable; was as great a patron as maſter of his art; and ſo much admired all over Europe for his many ſingular endowments, that no ſtranger of any quality could paſs through the Low-Countries without ſeeing a man of whom they had heard ſo much.

His ſchool was full of admirable diſciples, among whom Van Dyck was he who beſt comprehended all the rules and general maxims of his maſter, and who has even excelled him in the delicacy of his colouring, and in his cabinet-pieces; but his guſto in the deſigning part was nothing better than that of Rubens.

RUE (CHARLES DE LA), a French orator and poet, was born at Paris in 1643, and bred among the Jeſuits. He diſtinguiſhed himſelf early by fine parts and ſkill in polite literature; and a Latin poem, which he compoſed in 1667 upon the conqueſts of Lewis XIV, was thought ſo excellent, that Peter Corneille tranſlated it into French, and preſented it to the king; apologizing, at the ſame time, for not being able to convey to his majeſty the beauties of the original. Thus de la Rue was introduced to the knowledge of the public with great eclat; and the king ſhewed him ſingular reſpect ever after. He was one of thoſe who had the care of the editions of the claſſics for the uſe of the dauphin; and Virgil was allotted to him, which he publiſhed with good notes, and an exact life of the author, in 1675, 4to. He publiſhed panegyrics, funeral orations, and ſermons, which ſhew him to have been a very great orator: his maſter-piece is a funeral oration for the prince of Luxembourg. There are alſo tragedies of his writing in Latin and French, which had the approbation of Corneille, and therefore muſt have made him paſs for no ordinary poet. He died in 1725, aged 82.

RUE (CHARLES DE LA), a Benedictine monk, born in 1685, and who became ſo learned in the Greek and Hebrew languages, and in divinity, that Montfaucon took him into his friendſhip, and made him an aſſociate with him in his ſtudies. Montfaucon had publiſhed, in 1713, the remains of "Origen's Hexapla;" and was very deſirous, that an exact and complete edition ſhould be given of the whole works of this illuſtrious father. His own engagements not permitting him, he prevailed with de la Rue, whoſe abilities and learning he knew to be ſufficient for the work, to undertake it: and accordingly two volumes were publiſhed by him, in 1733, folio, with proper prefaces and uſeful notes. A third volume was ready for the preſs, when de la Rue died in 1739;

and though it was publiſhed afterwards, yet the edition of Origen was not quite completed, ſome remaining pieces, together with the "Origeniana" of Huetius, being intended for a fourth volume.

RUFUS (Ephesius), an ancient anatomical author in Greek, flouriſhed at Epheſus, A. D. 110, under the emperor Nerva and Trajan. He was eſteemed a very ſkilful phyſician by Galen, who informs us that he wrote in verſe upon the "Materia Medica;" and alſo a "Treatiſe on the Atra Bilis, or Black Bile," and ſome other pieces quoted by Suidas; but none of theſe has reached our hands; for, the only remains we have of this author are found in the "Artis Medicæ Principes" of Stephens, and printed ſeparately at London, Greek and Latin 4to, 1726.

RUDDIMAN (Thomas), M. A. deſcended from a reputable family in Aberdeenſhire, where he was born, 1684. He received his education in King's college Aberdeen; and, in 1710, was appointed overſeer of the king's printing-houſe in Edinburgh. In 1711, he publiſhed an edition in folio of "Bp. Gavin Douglas's tranſlation of Virgil's Æneid," to which he added a moſt accurate gloſſary. In 1713, he publiſhed, in 8vo, "Lord Torbat's Vindication of the Legitimacy of the Royal Family of Stewart." In 1715, he publiſhed, in 2 vols. folio, "Georgii Buchanani opera omnia, with Notes Critical, Philological, Hiſtorical, and Explanatory," which occaſioned a tedious controverſy between him and the Rev. Mr. Logan, one of the miniſters of Edinburgh. In 1720, he publiſhed the "Rudiments of the Latin Tongue," a work much eſteemed in Scotland; and, in 1725, he compiled and publiſhed the "Grammatical Exerciſes." In 1732, he publiſhed a "Latin Grammar," to which, in 1736, he added Explanatory Notes. In 1740, he publiſhed an edition of the "Greek Teſtament," in 12mo, of which a ſecond edition was printed in 1750. In 1752, he publiſhed an elegant edition of "Livy," in 4 vols. 8vo; and, in 1755, he wrote an "Anſwer to Mr. Mann's Critical Remarks on the Notes on Buchanan's works." Beſides theſe, he was editor of the "Caledonian Mercury," a news-paper publiſhed three times weekly, at Edinburgh. He was a man of univerſal learning, great ſimplicity of manners, attached to the royal family of Stewart from principle, and conſequently no friend to the revolution. In his latter years he loſt the benefit of ſight; but he made uſe of an amanuenſis, as appears by his learned preface to "Anderſon's Vindication of the Independency of Scotland." He died at Edinburgh 1767, aged 84. An excellent life of Ruddiman has been given by Mr. Chalmers.

RUINART (Thierry), a French theologian, was born at Rheims in 1657, and became a Benedictine monk in 1674. He

He ſtudied the ſcriptures, the fathers, and eccleſiaſtic writers, in ſo maſterly a way, that Mabillon choſe him for a companion in his literary labours. He ſhewed himſelf not unworthy of the good opinion Mabillon had conceived of him, when he publiſhed, in 1689, "Acta Primorum Martyrum Sincera," &c. 4to, meaning the martyrs of the four firſt centuries. In a preface to this work, he endeavours to refute a notion, which our Dodwell had advanced in a piece "De paucitate Martyrum," inſerted among his "Diſſertationes Cyprianicæ." A new edition of this work, with alterations and additions, was printed in 1713, folio. Ruinart publiſhed other learned works, and aſſiſted Mabillon, whom he ſurvived, and whoſe life he wrote, in the publication of the acts of the ſaints, and annals of their order. He gave alſo an edition of the works of "Gregory of Tours," at Paris, 1699, in folio. When Mabillon died in 1707, he was appointed to continue the work in which he had jointly laboured with him; upon which he travelled to Champagne, in queſt of new memoirs, but died in 1709.

RULE (GILBERT), M. D. He was born at Elgin in the ſhire of Murray, 1628, and educated in the king's college Aberdeen, where he took his degrees and was appointed a profeſſor of philoſophy. In 1659, he was elected principal of his college, but ejected 1661, for refuſing to comply with the act of uniformity. Deſtitute of all means whereby he could procure a ſubſiſtence in his native country, he went over to Leyden, where he ſtudied phyſic; and, returning to Scotland, practiſed that art till the Revolution, when the magiſtrates of Edinburgh appointed him principal of their univerſity, and one of their pariſh-miniſters. He ſpent moſt of his leiſure-hours in writing againſt the epiſcopalians; but, although his works were numerous, yet, in point of logic, and hiſtorical inveſtigation, they are the moſt wretched compoſitions that ever were preſented to the public. He died at Edinburgh 1705, aged 77.

RUSHWORTH (JOHN), an Engliſh gentleman, and author of uſeful "Hiſtorical Collections," was of an ancient family, and born in Northumberland about 1607. He was a ſtudent in the univerſity of Oxford; but left it ſoon, and entered himſelf of Lincoln's Inn, where he became a barriſter. But, his humour leading him more to ſtate-affairs than the common law, he began early to take, in characters or ſhorthand, ſpeeches and paſſages at conferences in parliament, and from the king's own mouth what he ſpake to both houſes; and was upon the ſtage continually an eye and ear witneſs of the greateſt tranſactions. He alſo perſonally attended and obſerved all occurrences of moment, during eleven years interval

of

of parliament from 1630 to 1640, in the ſtar-chamber, court of honour, and exchequer-chamber, when all the judges of England met there upon extraordinary caſes; and at the council-table, when great cauſes were tried before the king and council. And, when matters were agitated at a great diſtance, he was there alſo; and went on purpoſe out of curioſity to ſee and obſerve what was doing at the camp at Berwic, at the fight at Newborn, at the treaty of Rippon, and at the great council at York.

In 1640, he was choſen an aſſiſtant to Henry Elſynge, eſq. clerk of the houſe of commons; by which means he became acquainted with the debates in the houſe, and privy to their proceedings. The houſe repoſed ſuch confidence in him, that they entruſted him with their weightieſt affairs; particularly, in conveying meſſages and addreſſes to the king while at York: between which place and London, though 150 computed miles, he is ſaid to have ridden frequently in twenty-four hours. In 1643, he took the covenant; and when Sir Thomas Fairfax, who was his near relation, was appointed general of the parliament forces, he was made his ſecretary; in which office he did great ſervices to his maſter. In 1649, attending lord Fairfax to Oxford, he was created maſter of arts, as a member of Queen's college; and at the ſame time was made one of the delegates, to take into conſideration the affairs depending between the citizens of Oxford and the members of that univerſity. Upon lord Fairfax's laying down his commiſſion of general, Ruſhworth went and reſided for ſome time in Lincoln's Inn, and, being in much eſteem with the prevailing powers, was appointed one of the committee, in Jan. 1651-2, to conſult about the reformation of the common law. In 1658, he was choſen one of the burgeſſes for Berwic upon Tweed, to ſerve in the protector Richard's parliament: and was again choſen for the ſame place in the healing parliament, which met April 25, 1660.

After the Reſtoration, he preſented to the king ſeveral of the privy-council's books, which he had preſerved from ruin during the late diſtractions; but does not appear to have received any other reward than thanks, which was given him by the clerk of the council in his majeſty's name. Sir Orlando Bridgman, lord-keeper of the great ſeal, appointed him his ſecretary in 1677, and continued him in that office as long as he kept the ſeals. In 1678, he was a third time elected burgeſs for Berwic, as he was in the ſucceeding parliament in 1679, and afterwards for the Oxford parliament. Upon the diſſolution of this, he lived in the utmoſt retirement and obſcurity in Weſtminſter. He had many opportunities of enriching himſelf, at leaſt of obtaining a comfortable ſubſiſt-

ence; but, either through careleſſneſs or extravagance, he never became maſter of any conſiderable poſſeſſions. At length, being arreſted for debt, he was committed to the King's Bench priſon in Southwark, where he dragged on the laſt ſix years of his life in a miſerable condition, having greatly loſt the uſe of his underſtanding and memory, partly by age, and partly by drinking ſtrong liquors to keep up his ſpirits. Death releaſed him May 12, 1690. He had ſeveral daughters, one of whom was married to Sir Francis Vane.

His "Hiſtorical Collections of private Paſſages in State, weighty Matters in Law, and remarkable Proceedings in Parliament," were publiſhed at different times, in folio. The firſt part, from the year 1618 to 1629, was publiſhed in 1659. The copy had been preſented to Oliver Cromwell, when he was protector; but he, having no leiſure to peruſe it, recommended it to Whitelock, who running it over made ſome alterations and additions. The ſecond part appeared in 1680; the third in 1692; and the fourth and laſt, which extends to the year 1648, in 1701. All the ſeven volumes were reprinted together in 1721, and the trial of the earl of Strafford, which makes the whole eight volumes. This work has been highly extolled by ſome, and as much condemned by others. All, who have been averſe to Charles I. and his meaſures, have highly extolled it; all, who have been favourers of that king and his cauſe, have repreſented it as extremely partial, and diſcredited it as much as poſſible. But the perſon, who profeſſedly ſet himſelf to oppoſe it, and to ruin its credit, was Dr. John Nalſon, of Cambridge, who publiſhed, by the ſpecial command of Charles II, "An impartial Collection of the great Affairs of State, from the beginning of the Scotch rebellion in the year 1639 to the murder of king Charles I. wherein the firſt occaſions and whole ſeries of the late troubles in England, Scotland, and Ireland, are faithfully repreſented. Taken from authentic records, and methodically digeſted." The title promiſes to bring the hiſtory down to the murder of Charles I. but Nalſon lived only to put out two vols. in folio, 1682 and 1683, which brings it no lower than Jan. 1641-2. He profeſſes, in the introduction to this work, to make it appear, that "Mr. Ruſhworth hath concealed truth, endeavoured to vindicate the prevailing detractions of the late times, as well as their barbarous actions, and, with a kind of a rebound, to libel the government at ſecond-hand:" and ſo far it is certain, that his aim and deſign was to decry the conduct of the court, and to favour the cauſe of the parliament; for which reaſon it is eaſy to conceive that he would be more forward to admit into his collections what made

made for, than againſt, that purpoſe. But it does not appear, nor is it pretended, that Ruſhworth has wilfully omitted, or miſrepreſented, facts or ſpeeches; or, that he has ſet forth any thing but the truth, though he may not ſometimes have ſet forth the whole truth, as is the duty of an impartial hiſtorian: ſo that his Collections cannot be without great uſe, if it be only to preſent us with one ſide of the queſtion.

He publiſhed alſo, in 1680, "The Trial of Thomas Earl of Strafford, &c. to which is added a ſhort account of ſome other matters of fact, tranſacted in both houſes of parliament, precedent, concomitant, and ſubſequent, to the ſaid trial, with ſome ſpecial arguments in law relating to a Bill of Attainder," folio.

RUSSEL (ALEXANDER), phyſician to the Engliſh factory at Aleppo, was born at Edinburgh, and by his father devoted, at an early period, to medicine. He continued his ſtudies under the profeſſors of Edinburgh from the year 1752, till the time of his coming to London, from which place he ſoon afterwards embarked for Turkey, and ſettled at Aleppo. Here he aſſiduouſly applied himſelf to acquire a knowledge of the language, and to form an intimate acquaintance with the moſt experienced practitioners: above all phyſicians there he ſoon obtained a proud pre-eminence, and was conſulted by all ranks and profeſſions, Franks, Greeks, Armenians, Jews, and even Turks themſelves. The Paſcha of Aleppo particularly diſtinguiſhed him, and this intimacy enabled Dr. Ruſſel to render the moſt important ſervices to the factory; the Paſcha, indeed, did not fail to conſult him in every act of importance, and many of the criminals who were natives owed their lives to the doctor's interpoſition. The Paſcha carried his eſteem for Dr. Ruſſel ſo far, that he ſent ſome valuable preſents to his aged father, ſaying to him, "I am obliged for your friendſhip and aſſiſtance." The "Hiſtory of Aleppo" was firſt publiſhed in 1755; it has been tranſlated into different European languages, and a new edition has lately been publiſhed, on a very enlarged ſcale, by the doctor's ſurviving brother. It is not neceſſary here to expatiate in praiſe of this publication, but the remarks on the plague have been found of utility to every European nation; and, poſſibly, have tended to check the progreſs of that dreadful ſcourge. On his return to England in 1759, he choſe the metropolis for his reſidence, and was elected phyſician of St. Thomas's Hoſpital, in which ſituation he continued to the time of his death, which happened in 1770. The Royal Society are obliged to Dr. Ruſſel for many valuable communications, and the Medical Society were under obligations to him for many important papers.

RUTHER-

RUTHERFORTH (THOMAS), D. D. (ſon of the Rev. Thomas Rutherforth, rector of Papworth Everard in the county of Cambridge, who had made large collections for an hiſtory of that county) was born October 13, 1712; became fellow of St. John's college Cambridge, regius profeſſor of divinity in that univerſity; rector of Shenfield in Eſſex, and of Barley in Hertfordſhire, and archdeacon of Eſſex. He communicated to the Gentleman's Society at Spalding a curious correction of Plutarch's deſcription of the inſtrument uſed to renew the Veſtal Fire, as relating to the triangle with which the inſtrument was formed. It was nothing but a concave ſpeculum [A], whoſe principal focus which collected the rays is not in the centre of concavity, but at the diſtance of half a diameter from its ſurface: but ſome of the ancients thought otherwiſe, as appears from Prop. 31. of Euclid's "Catoptrics;" and, though this piece has been thought ſpurious, and this error a proof thereof, the Sophiſt and Plutarch might eaſily know as little of mathematics. He publiſhed "An Eſſay on the nature and obligations of Virtue, 1744," 8vo, which Mr. Maurice Johnſon, of Spalding, in a letter to Dr. Birch, calls "an uſeful, ingenious, and learned, piece, wherein the noble author of the Characteriſtics, and all other authors ancient an modern, are, as to their notions and *dogmata*, duly, candidly, and in a gentleman-like manner, conſidered, and fully, to my ſatisfaction, anſwered as becomes a Chriſtian divine. If you have not yet read that amiable work, I muſt (notwithſtanding as we have been told by ſome, whom he anſwers in his XIth and laſt chapters, do not ſo much approve it) not forbear recommending it to your peruſal." "Two Sermons preached at Cambridge, 1747," 8vo. "A Syſtem of Natural Philoſophy, Cambridge, 1748," 2 vols. 4to. "A letter to Dr. Middleton in defence of biſhop Sherlock on Prophecy, 1750," 8vo. "A Diſcourſe on Miracles, 1751," 8vo. "Inſtitutes of Natural Law, 1754," 2 vols. 8vo. "A Charge to the Clergy of Eſſex, 1753," 4to, re-printed with three others in 1763, 8vo. "Two Letters to Dr. Kennicott, 1761 and 1762." "A Vindication of the Right of Proteſtant Churches to require the Clergy to ſubſcribe to an eſtabliſhed Confeſſion of Faith and Doctrines, in a Charge delivered at a Viſitation, July 1766. Cambridge, 1766," 8vo. A ſecond, the ſame year. "A Letter to Archdeacon Blackburn, 1767," 8vo. on the ſame ſubject. He died Oct. 5, 1771, aged 59, having married a ſiſter of the late Sir Anthony Thomas Abdy, bart. of Albins in Eſſex, by whom he had two ſons.

[A] See the Diagram, in Memoirs of the Gentleman's Society at Spalding, p. xxxv.

RU-

RUTILIA, a Roman lady, ſiſter of that Pub. Rutilius who ſuffered with ſo great conſtancy the injuſtice of his baniſhment; and ſhe was wife of Marcus Aurelius Cotta; had a ſon who was a man of great merit, whom ſhe loved tenderly, and whoſe death ſhe bore with great courage. Seneca has propoſed her for an example; for he writes to his mother during his exile to comfort her, and exhorts her to imitate Rutilia. Among other ladies of reſolution, Rutilia (ſays he) followed her ſon Cotta into baniſhment, and ſo great was her fondneſs, that ſhe rather choſe to ſuffer exile than the want of him; nor did ſhe return to her country till ſuch time as her ſon came with her. She bore his death after his return and proſperity with the ſame courage which ſhe had ſhewn in following him; neither was ſhe obſerved to ſhed a tear at his burial. Thus ſhe gave proof of her courage in his baniſhment, and of her prudence at his death; for, as in the one caſe ſhe could not be deterred from ſhewing her piety, ſo, in the other, nothing could make her indulge a fooliſh and unprofitable grief. With theſe women I would have you numbered, whoſe life you have always imitated.

RUYSCH (FREDERIC), one of the greateſt anatomiſts that ever appeared in Holland, was the ſon of Henry Ruyſch, commiſſary of the States General, and was born at the Hague in 1638. After he was ſufficiently grounded in proper learning at home, he went to Leyden, where he applied himſelf to anatomy and botany. From Leyden, he paſſed to Franeker, where, having finiſhed his ſtudies, he took the degree of doctor in phyſic. Then he returned to the Hague; and, marrying a wife in 1661, ſettled ſo heartily to the practice of his profeſſion, as even to neglect every other purſuit and ſtudy which had not ſome connexion with or relation to it. A piece, which he publiſhed in 1665, "De vaſis lymphaticis et lacteis," did him ſo much honour, that he was invited the year after to be profeſſor of anatomy at Amſterdam. This invitation he gladly accepted; Amſterdam being a very proper place to gratify his paſſion for perfecting himſelf in natural hiſtory and anatomy. For this he ſpared neither pains nor expence; was continually employed in diſſections; and examined every part of the human body with the moſt ſcrupulous exactneſs. He contrived new means to facilitate anatomical inquiries, and found out a particular ſecret to prepare dead bodies, and to preſerve them many years from putrefaction. His collection in this way was really marvellous. He had fœtuſes in a regular gradation, from the length of the little finger to the ſize of an infant upon the point of being born; he had grown-up perſons of all ages; and he had innumerable animals of all ſorts and countries. In ſhort, his cabinets were full of theſe

and

and other natural curiosities. The czar Peter of Russia made him a visit in 1517, and was so struck with his collection, that he purchased it of him for thirty thousand florins, and sent it to St. Petersburg.

In 1685, he was made professor of physic; which post he filled with honour till 1728, when he unhappily broke his thigh by a fall in his chamber. The year before, he had the misfortune to lose his son Henry Ruysch, doctor of physic; who, like his father, was an able practitioner, skilled in botany and anatomy, and was supposed to be very useful to his father in his publications, experiments, and inventions. This Henry Ruysch published at Amsterdam, 1718, in 2 vols. folio, a work with this title: "Theatrum Universale omnium animalium, maxima cura a J. Jonstonio collectum, ac plusquam trecentis piscibus nuperrime ex Indiis Orientalibus allatis, ac nunquam antea his terris visis, locupletatum." The son died when his father wanted him most; who had now nobody near him but his youngest daughter, who was still unmarried. This lady understood anatomy perfectly, having been initiated in all the mysteries of the art; and therefore was qualified to assist her father in completing that second collection of rarities in anatomy and natural history, which he began to make as soon as he had sold the first. His anatomical works are printed in 4 vols. 4to.

Ruysch died Feb. 22, 1731, in his 93d year. He had spent his whole life in the study of anatomy, had published many books, and doubtless made many discoveries in it; yet not so many as he himself imagined. His great fault was, not reading enough: altogether intent upon his own researches, he was ignorant of what others had discovered; and so often gave, for new, what had been described by other anatomists. This, and his differing from the learned in his profession, involved him in almost continual disputes. He was a member of the royal society at London, and of the academy of sciences at Paris; in which last place he succeeded Sir Isaac Newton, 1727.

RUYSDALL (Jacob), a celebrated landscape-painter of Holland, was born at Haerlem in 1636: and, though it is not known by what artist he was instructed, yet it is affirmed, that some of his productions, when he was only twelve years of age, surprised the best painters. However, nature was his principal instructor, as well as his guide; for he studied her incessantly. The trees, skies, waters, and grounds, of which his subjects were composed, were all taken from nature; and sketched upon the spot, just as they allured his eye, or delighted his imagination. His general subjects were, views of the banks of rivers; hilly ground, with natural cascades; a country,

country, interſperſed with cottages and huts; ſolemn ſcenes of woods and groves, with roads through them; windmills and watermills; but he rarely painted any ſubject without a river, brook, or pool of water, which he expreſſed with all poſſible truth and tranſparency. He likewiſe particularly excelled in repreſenting torrents, and impetuous falls of water; in which ſubjects the foam on one part, and the pellucid appearance of the water in another, were deſcribed with wonderful force and grandeur. Moſt of the collections in England are adorned with ſome of the works of this maſter. He died in 1681, aged 45.

RYAN (Lacy). This gentleman, though generally eſteemed a native of Ireland, was born in the pariſh of St. Margaret Weſtminſter, about 1694. He was the ſon of Mr. Daniel Ryan, a tailor, and had his education at St. Paul's ſchool, after which it was intended to bring him up to the law, for which purpoſe he was a ſhort time with Mr. Lacy, an attorney, his godfather. He had once ſome thoughts of going to the Eaſt-Indies with his brother (who died there 1719); but, a ſtronger propenſity to the ſtage prevailing, by the friendſhip of Sir Richard Steele he was introduced into the Hay-Market company 1710, and was taken conſiderable notice of in the part of Marcus in "Cato" during the firſt run of that play in 1712, though then but eighteen years of age. He from that time increaſed in favour, roſe to a very conſpicuous rank in his profeſſion, and conſtantly maintained a very uſeful and even important caſt of parts, both in tragedy and comedy. In his perſon he was genteel and well made; his judgement was critical and correct; his underſtanding of an author's ſenſe moſt accurately juſt, and his emphaſis, or manner of pointing out that ſenſe to the audience, ever conſtantly true, even to a muſical exactneſs. His feelings were ſtrong, and nothing could give more honourable evidence of his powers as an actor than the ſympathy to thoſe ſenſations which was ever apparent in the audience when he thought proper to make them feel with him. Yet, ſo many are the requiſites that ſhould go to the forming a capital actor, ſomewhat ſo very near abſolute perfection is expected in thoſe who are to convey to us the idea, at times, of even more than mortality, that with all the abovementioned great qualities, this gentleman was ſtill excluded from the liſt of firſt-rate performers, by a deficiency in only one article, viz. that of voice. It is probable, that Mr. Ryan's voice might not naturally have been a very good one, as the cadence of it ſeemed always inclinable to a ſharp ſhrill treble; but an unlucky affray with ſome watermen, at the very early part of his theatrical life, in which he received a blow on the noſe, which

which turned that feature a little out of its place, though not ſo much as to occaſion any deformity, made an alteration in his voice alſo, by no means to its advantage; yet ſtill it continued not diſguſting, till, ſeveral years afterwards, being attacked in the ſtreet by ſome ruffians, who, as it appeared afterwards, miſtook him for ſome other perſon, he received a brace of piſtol-bullets in his mouth, which broke ſome part of his jaw, and prevented his being able to perform at all for a long time afterwards; and though he did at length recover from the hurt, yet his voice ever retained a *tremulum*, or quaver, when drawn out to any length, which rendered his manner very particular, and, being extremely eaſy to imitate, laid him much more open to the powers of mimicry and ridicule than he would otherwiſe have been. Notwithſtanding this, however, by being always extremely perfect in the words of his author, and juſt in the ſpeaking of them, added to the ſenſibility I before mentioned, an exact propriety of dreſs, and an eaſe and gentility of deportment on the ſtage, he remained even to the laſt a very deſerved favourite with many; to which, moreover, his amiable character in private life did not a little contribute. A very ſtriking inſtance of the perſonal eſteem he was held in by the public ſhewed itſelf on occaſion of the accident related above, at which time his late royal highneſs Frederic prince of Wales contributed a very handſome preſent to make him ſome amends for the injury he muſt receive from being out of employment; and ſeveral of the nobility and gentry followed the laudable example ſet them by his highneſs.

The friendſhip ſubſiſting between Ryan and his great theatrical contemporary Mr. Quin is well known to have been inviolable, and reflects honour to them both. That valuable and juſtly-admired veteran of the Engliſh ſtage, even when he had quitted it as to general performance, did for ſome years afterwards make an annual appearance in his favourite character of Sir John Falſtaff, for the benefit of his friend Mr. Ryan; and when, at laſt, he prudently declined hazarding any longer that reputation which he had in ſo many hardy campaigns nobly purchaſed, by adventuring into the field under the diſadvantages of age and infirmity, yet even then, in the ſervice of that friend, he continued to exert himſelf; and, when his perſon could no longer avail him, he, to ſpeak in Falſtaff's language, "us'd his credit; yea, and ſo us d it"—that he has been known, by his intereſt with the nobility and gentry, to have diſpoſed, in the rooms of Bath, among perſons who could very few of them be preſent at the play, of as many tickets for Mr. Ryan's benefit as amounted to 100 guineas.

Mr. Ryan at length, in the 68th year of a life, fifty years of which he had ſpent in the ſervice and entertainment of the public, paid the great debt to nature at Bath, to which place he had retired for his health, the 15th of Auguſt, 1760.

RYER (PETER DU), a French writer, was born at Paris of a very good family, in 1605; and, being liberally educated, made a good progreſs in literature, which afterwards ſtood him in greater ſtead than he could have wiſhed. He was made ſecretary to the king in 1626; but, marrying a woman of no fortune, was obliged to ſell his place in 1633. He had not what was ſufficient to maintain his family; and therefore became ſecretary to the duke of Vendome. His writings gained him a place in the French academy in 1646; and he was afterwards made hiſtoriographer of France with a penſion; yet continued ſo very poor, that he was obliged to write for the bookſellers. He is the author of nineteen dramatic pieces and thirteen tranſlations, which, ſays Voltaire, "were all well received in his time;" yet neceſſity, as may eaſily be imagined, would not permit him to give that perfection to his works which was requiſite to make their merit laſting. He died in 1658.

RYMER (THOMAS), was born in the North of England, and educated at the grammar-ſchool of Northallerton, whence he was admitted a ſcholar at Cambridge. On quitting the univerſity, he became a member of Gray's Inn; and in 1692 ſucceeded Mr. Shadwell as hiſtoriographer to king William III. His valuable collection of the "Fœdera," continued from his death by Mr. Sanderſon, extends to 20 volumes; was re-printed at the Hague, in 1739, in 10 volumes; was abridged by M. Rapin in French in Le Clerc's "Bibliotheque;" and a tranſlation of it by Stephen Whatley, printed in 4 vols. 8vo, 1731. Mr. Rymer was alſo the author of "A View of the tragedies of the laſt age," which occaſioned thoſe admirable remarks preſerved in the preface to Mr. Colman's edition of "Beaumont and Fletcher," and ſince by Dr. Johnſon in his "Life of Dryden." He was a man of great learning and a lover of poetry; but, when he ſets up for a critic, ſeems to prove that he has very few of the requiſites for that character; and was indeed almoſt totally diſqualified for it, by his want of candour. The ſeverities which he has exerted in his "View of the Tragedies of the laſt Age," againſt the inimitable Shakſpeare, are ſcarcely to be forgiven, and muſt ſurely be conſidered as a kind of ſacrilege committed on the *Sanctum Sanctorum* of the Muſes. And that his own talents for dramatic poetry were extremely inferior to thoſe of the perſons, whoſe writings he has with ſo much rigour attacked, will be apparent to any one who will take

take the trouble of perusing one play, which he has given to the world, intituled, "Edgar, a Tragedy, 1678," 4to. But, although we cannot subscribe either to his fame or his judgement as a poet or critic, it cannot be denied that he was a very excellent antiquary and historian. Some of his pieces relating to our constitution are remarkably good, and his well-known, valuable, and most useful, work, the "Fœdera," will stand an everlasting monument of his worth, his indefatigable assiduity, and clearness of judgement as an historical compiler. He died Dec. 14, 1713, and was buried in the parish-church of St. Clement Danes. Some specimens of his poetry are preserved in the first volume of Mr. Nichols's "Select Collection of Miscellany-Poems, 1780."

RYVES (Sir. Thomas), son of John Ryves of Damary Court, or, as Fuller says, at Little Langton in Dorsetshire, born in the latter end of the XVIth century, was sent from Winchester-school to New-college in Oxford; where, applying himself to the study of the civil law, he commenced doctor in that faculty. He was a celebrated civilian in doctors commons and the court of admiralty. Some time after, he was preferred to be one of the masters in chancery, and judge of the faculties and prerogative court in Ireland. Upon king Charles I. coming to the crown, he was made his advocate, and knighted: and, when the rebellion broke out, he was very firm to the royal cause, engaged in several battles, and received several wounds in his majesty's service. He was not only a very eminent civilian, and a good common lawyer, but likewise a great master in all the parts of polite learning; and, particularly, he wrote in Latin with unusual delicacy and correctness. He died in 1651, and was buried in St. Clement Danes near Temple-Bar, London. His works are, "The Vicars Plea; or, a competency of Means due to Vicars out of the several parishes." This book is written with a great deal of learning and strength of argument. "Regiminis Anglicani in Hybernia Defensio, adversus Analecten, lib. 3." "Imperatoris Justiniani Defensio contra Alemannum." "Historia Navalis Antiqua, lib. 4." "Historia Navalis Media, lib. 3."

RYVES (Bruno), related to Sir Thomas Ryves, mentioned in the preceding article, lived in the XVIIth century, and was a celebrated preacher. He was rector of St. Martin's Vintrey, in London, chaplain to king Charles I. and doctor in divinity. When the rebellion broke out, he was sequestered and plundered. At the restoration of king Charles II. he had the deanry of Windsor conferred on him, and was secretary to the garter. He died in 1677. His works are, "Mercurius Rusticus; or, the Country's Complaint, recounting the

ſad events of this unparalleled War, &c." Theſe Mercuries begin Auguſt 22, 1642. "Mercurius Ruſticus, the 2d. part, giving an account of Sacrileges in and upon Cathedrals, &c." When the war was ended, all theſe Mercuries were reprinted in 8vo. in 1646 and 1647, with an addition of the papers following: 1. "A general Bill of Mortality of the Clergy of London, &c. or a brief Martyrology and Catalogue of the learned and religious Miniſters of the City of London, who have been impriſoned, plundered, &c." 2. "Querela Cantabrigienſis: or, a Remonſtrance by way of Apology for the baniſhed Members of the flouriſhing Univerſity of Cambridge." 3. "Micro-Chronicon; or, a brief Chronology of the Time and Place of the Battles, Sieges, Conflicts, and other remarkable Paſſages, which have happened betwixt his Majeſty and the Parliament, &c." 4 "A Catalogue of all, or moſt part of the Lords, Knights, Commanders, and Perſons of Quality, ſlain or executed by Law Martial, from the beginning of this unnatural War to March 25, 1647." And here we may obſerve, that the edition of 1647 has more in it than that of 1646. Dr. Ryves has likewiſe printed ſeveral Sermons.

S.

SAAVEDRA (Michael de Cervantes), a celebrated Spaniſh writer, and the inimitable author of "Don Quixote," was born at Madrid in 1549. From his infancy he was fond of books; but he applied himſelf wholly to books of entertainment, ſuch as novels and poetry of all kinds, eſpecially Spaniſh and Italian authors. From Spain he went to Italy, either to ſerve cardinal Aquaviva, to whom he was chamberlain at Rome; or elſe to follow the profeſſion of a ſoldier, as he did ſome years under the victorious banners of Marc Antonio Colonna. He was preſent at the battle of Lepanto, fought in 1571; in which he either loſt his left hand by the ſhot of an harquebus, or had it ſo maimed, that he loſt the uſe of it. After this, he was taken by the Moors, and carried to Algiers, where he continued a captive five years and a half. Then he returned to Spain, and applied himſelf to the writing of comedies and tragedies; all of which were well

well received, and acted with great applauſe. In 1584, he publiſhed his "Galatea," a novel in ſix books: which he preſented to Aſcanio Colonna, a man of high rank in the church, as the firſt fruits of his wit. But the work which has done him the greateſt honour, and will immortalize his name, is the hiſtory of "Don Quixote;" the "firſt part" of which was printed at Madrid in 1605. This is a ſatire upon books of knight-errantry; and the principal if not the ſole end of it was to deſtroy the reputation of theſe books, which had ſo infatuated the greater part of mankind, eſpecially thoſe of the Spaniſh nation. This work was univerſally read; and the moſt eminent painters, tapeſtry-workers, engravers, and ſculptors, have been employed in repreſenting the hiſtory of "Don Quixote." Cervantes, even in his life-time, obtained the glory of having his work receive a royal approbation. As Philip III. was ſtanding in a balcony of his palace at Madrid, and viewing the country, he obſerved a ſtudent on the banks of the river Manzanares reading in a book, and from time to time breaking off, and beating his forehead with extraordinary tokens of pleaſure and delight; upon which, the king ſaid to thoſe about him, "That ſcholar is either mad, or reading Don Quixote;" the latter of which proved to be the caſe. But, notwithſtanding the vaſt applauſe his book every where met with, he had not intereſt enough to procure a ſmall penſion, but had much ado to keep himſelf from ſtarving. In 1615, he publiſhed a "ſecond part;" to which he was partly moved by the preſumption of ſome ſcribbler, who had publiſhed a continuation of this work the year before. He wrote alſo ſeveral novels, and, and among the reſt, "The Troubles of Perſiles and Sigiſmunda." He had employed many years in writing this novel, and finiſhed it but juſt before his death; for he did not live to ſee it publiſhed. His ſickneſs was of ſuch a nature, that he himſelf was able to be, and actually was, his own hiſtorian. At the end of the preface to "The Troubles of Perſiles and Sigiſmunda," he repreſents himſelf on horſeback upon the road, and a ſtudent overtaking him, who entered into converſation with him: "and, happening to talk of my illneſs," ſays he, "the ſtudent ſoon let me know my doom, by ſaying it was a dropſy I had got, the thirſt attending which all the water of the ocean, though it were not ſalt, would not ſuffice to quench. Therefore, Senor Cervantes," ſays, he "you muſt drink nothing at all, but do not forget to eat; for this alone will recover you without any other phyſic." "I have been told the ſame by others," anſwered I; "but I can no more forbear tippling than if I were born to do nothing elſe. My life is drawing

to an end; and, from the daily journal of my pulſe, I ſhall have finiſhed my courſe by next Sunday at the fartheſt.—But adieu, my merry friends all, for I am going to die; and I hope to ſee you ere long in the other world as happy as heart can wiſh." His dropſy increaſed, and at laſt proved fatal to him; yet he continued to ſay and to write *bons mots*. He received the laſt ſacrament the 18th of April, 1616, yet the day after wrote a dedication of "The Troubles of Perſiles and Sigiſmunda" to the Condé de Lemos. It is ſo great a curioſity, and illuſtrates the true ſpirit and character of the man ſo well, that we cannot do better than inſert it here.

"There is an old ballad, which in its day was much in vogue, and it began thus: 'And now with one foot in the ſtirrup, &c.' I could wiſh this did not fall ſo pat to my epiſtle, for I can almoſt ſay in the ſame words,

"And now with one foot in the ſtirrup,
"Setting out for the regions of death,
"To write this epiſtle I chear up,
"And ſalute my lord with my laſt breath."

Yeſterday they gave me the extreme unction, and to-day I write this. Time is ſhort, pains increaſe, hopes diminiſh; and yet for all this I would live a little longer, methinks, not for the ſake of living, but that I might kiſs your excellency's feet; and it is not impoſſible but the pleaſure of ſeeing your excellency ſafe and well in Spain might make me well too. But, if I am decreed to die, heaven's will be done: your excellency will at leaſt give me leave to inform you of this my deſire; and likewiſe that you had in me ſo zealous and well-affected a ſervant as was willing to go even beyond death to ſerve you, if it had been poſſible for his abilities to equal his ſincerity. However, I prophetically rejoice at your excellency's arrival again in Spain: my heart leaps within me to fancy you ſhewn to one another by the people, 'There goes the Condé de Lemos!' and it revives my ſpirits to ſee the accompliſhment of thoſe hopes which I have ſo long conceived of your excellency's perfections. There are ſtill remaining in my ſoul certain glimmerings of 'The Weeks of Garden,' and of the famous Bernardo. If by good luck, or rather by a miracle, heaven ſpares my life, your excellency ſhall ſee them both, and with them the 'ſecond part' of 'Galatea,' which I know your excellency would not be ill pleaſed to ſee. And ſo I conclude with my ardent wiſhes, that the Almighty will preſerve your excellency.

Your excellency's ſervant,

Madrid, Ap. 19, 1616. MICHAEL DE CERVANTES."

According

According to this epiſtle dedicatory, it is highly probable he died ſoon after. The particular day is not known nor even the month. It is certain, that he did not live long enough to ſee "The Troubles of Perſiles and Sigiſmunda" printed; for Sept. 24, 1616, at San Lorenzo el real, a licence was granted to Donna Catalina de Salazar's widow to print that book. In the preface to his "Novels," he has given us this deſcription of his perſon. "He whom thou ſeeſt here with a ſharp aquiline viſage, brown cheſnut-coloured hair, his forehead ſmooth and free from wrinkles; his eyes briſk and chearful; his noſe ſomewhat hookiſh, but well proportioned; his beard ſilver-coloured, which twenty years ago was gold; his muſtachios large; his mouth little, his teeth neither ſmall nor big, in number only ſix, in bad condition and worſe ranged, for they have no correſpondence with each other; his body middle-ſized; his complexion lively, rather fair than ſwarthy; ſomewhat thick in the ſhoulders; and not very light of foot: this, I ſay, is the effigies of the author of 'Galatea,' and of 'Don Quixote de la Mancha.' He made likewiſe the 'Voyage to Parnaſſus,' in imitation of Cæſar Caporal the Perugian; and other works, which wander about the world here and there and every where, and perhaps too without the maker's name."

SABELLICUS (MARK ANTHONY COCCIUS) flouriſhed among the learned men about the end of the 15th century. He was a farrier's ſon, and born in a little town in Italy upon the Teveron. So early, and with ſuch vigour, did he apply himſelf to his ſtudies, that he was qualified to teach a ſchool before he had a beard. He was profeſſor of polite literature at Vicenza; and at Venice was offered by the ſenate two honourable and lucrative employments; one was to write the hiſtory of their republic, and the other to teach the *belles lettres*. He afterward undertook an univerſal hiſtory, but was looked upon as a better teacher than hiſtoriographer. He died at the age of 70.

SABELLIUS, a Lybian, known in Eccleſiaſtical Hiſtory as the head of the ſect called Sabellians, who reduced the three perſons in the Trinity to three ſtates, or relations, or rather reduced the whole Trinity to the one perſon of the Father; making the Word and Holy Spirit to be the only emanations or functions thereof. Epiphanius tells us, that the God of the Sabellians, whom they called the Father, reſembled the Son, and was a mere ſubtraction, whereof the Son was the illuminative virtue or quality, and the Holy Ghoſt the warming virtue. He was born at Ptolemaïs, a city of Pentapolis, and was a diſciple of Noetus. This Sect had many followers in Meſopotamia and Rome. They were anathematized with

many other heretics in a council held at Conſtantinople, A. D. 381.

SABINUS. There are three perſons of this name recorded in the republic of letters, whom it may be right juſt to mention. There was SABINUS, an elegant poet, in the time of Auguſtus; who publiſhed, according to Ovid, the following epiſtles, viz. "Ulyſſes to Penelope," "Hippolytus to Phædra," "Demophoon to Phyllis," "Jaſon to Hypſipile," and "Sappho to Phaon," none of which is preſerved; thoſe among Ovid's with theſe titles being eſteemed unworthy of either of them. But the general opinion is, that ſome, if not all, of the ſix following are Sabinus's, though among Ovid's; namely, "Paris to Helen," "Helen to Paris," "Leander to Hero," "Hero to Leander," "Aconitus to Cydippe," and "Cydippe to Aconitus." Ovid obſerves, that Sabinus was the author of ſome other works, which he did not live to publiſh:

"Quique ſuam Træzen, imperfectumque dierum
"Deſeruit celeri mortе Sabinus opus."

There was FRANCISCUS FLORIDUS SABINUS, a learned man, who flouriſhed ſoon after the reſtoration of letters in the Weſt, and died in 1547. Voſſius ſays, that he was a very polite and delicate writer; and others have repreſented him as a critic of good taſte, great diſcernment, and more than ordinary learning. His principal works are, "In calumniatores Plauti et aliorum linguæ Latinæ ſcriptorum Apologia, Baſil. 1540;" and "Lectionum Succiſivarum libri tres, Frank. 1602," 8vo.

Laſtly, there was GEORGE SABINUS, a man of fine parts, and one of the beſt Latin poets of his time. He was born in the electorate of Brandenburg in 1508; and, at fifteen, ſent to Wittemberg, where he was privately inſtructed by Melancthon, in whoſe houſe he lived. He had a vaſt ambition to excel: inſomuch that Camerarius tells us, he has ſeen him cry at the recital of a good poem; becauſe, as he would ſay, he not only was unable to write one himſelf, but was even ignorant of the means to attain perfection in this way. However, he did not deſpair it is plain; for, at twenty-two, he publiſhed a poem, intituled, "Res Geſtæ Cæſarum Germanorum," which ſpread his reputation all over Germany, and made all the princes, who had any regard for polite literature, his friends and patrons. Afterwards he travelled into Italy, where he contracted an acquaintance with Bembus and other learned men; and, in his return, paid his reſpects to Eraſmus at Friburg, when that great man was in the laſt ſtage of life. In 1536, he married Melancthon's eldeſt daughter,

daughter, at Wittemberg, to whom he was engaged before his journey into Italy. She was but fourteen, but very handſome, and underſtood Latin well; and Sabinus always lived happily with her: but he had ſeveral altercations with Melancthon, becauſe, being very ambitious, he wanted to raiſe himſelf to civil employments; and did not like the humility of Melancthon, who confined himſelf to literary purſuits, and would be at no trouble to advance his children. This miſunderſtanding occaſioned Sabinus to remove into Pruſſia in 1543, and to carry his wife with him, who afterwards died at Konigſberg in 1547. He ſettled at Franckfort upon the Oder, and performed the office of a profeſſor there, under the patronage of the elector of Brandenburg. He married a ſecond wife, and became very famous for his wiſdom and eloquence, as well as for his parts and learning; which brought him to the knowledge of Charles V, and occaſioned him to be ſent on ſome embaſſies. He was ſent particularly by the elector of Brandenburg into Italy, where he ſeems to have contracted an illneſs, of which he died that year; that is, in 1560, the very ſame year in which Melancthon died. His Latin poems, of various kinds, have been often printed, and are well known.

SABLIERE (ANTHONY de RAMBOUILLET DE LA), a French poet, who died at Paris in 1680. He wrote madrigals, which were publiſhed after his death by his ſon. Theſe little poems have done him great honour, on account of their beauty of ſentiment and delicate ſimplicity of ſtyle; and may be conſidered as models in their kind. Voltaire ſays, that "they are written with delicacy, without excluding what is natural." His wife Heſſelin de la Sabliere was acquainted with all the wits of her time. Fontaine has immortalized her in his poems, by way of gratitude for a peaceable and happy refuge, which he found in her houſe almoſt twenty years.

SACCHI (ANDREA), an illuſtrious Italian painter, the ſon of a painter, was born at Rome in 1601; and, under the conduct of Gioſeppino, made ſuch advances in the art, that, under twelve years of age, he carried the prize, in the academy of St. Luke, from all his much older competitors. With this badge of honour, they gave him the nickname of Andreuccio, to denote the diminutive figure he then made, being a boy; and though he grew up to be a tall, graceful, well-proportioned, man, yet he ſtill retained the name of "Little Andrew," almoſt to the day of his death. His application to the Chiaro-Scuros of Polydore, to the painting of Raphael, and to the antique marbles, together with his ſtudies under Albani, and his copying after Correggio, and others, the beſt

Lombard

Lombard maſters, were the ſeveral ſteps by which he raiſed himſelf to extraordinary perfection in hiſtorical compoſitions. The three firſt gave him his correctneſs and elegance of deſign; and the laſt made him the beſt colouriſt of all the Roman ſchool. His works are not very numerous, by reaſon of the infirmities which attended his latter years; and more eſpecially the gout, which often confined him to his bed for months together. And, beſides, he was at all times very ſlow in his performances; becauſe "he never did any thing," he ſaid, "but what he propoſed ſhould be ſeen by Raphael and Hannibal:" which laid a reſtraint upon his hand, and made him proceed with the utmoſt precaution. His firſt patrons were the cardinals Antonio Barberini and del Morte, the protector of the academy of painting. He became afterwards a great favourite of Urban VIII, and drew a picture of him; which, with other things painted after the life, may ſtand in competition with whatever has been done by the renowned for portraits. He was a perſon of a noble appearance, grave, prudent, and in converſation very entertaining. He was moreover an excellent architect, and had many other rare qualities: notwithſtanding which, it is ſaid that he had but few friends. The manner in which he criticiſed the men of abilities, and the little commerce he affected to have with his fellow-artiſts, drew on him their hatred particularly. He was contemporary with Pietro di Cortona and Bernini, and very jealous of their glory: with the latter of theſe he had the following adventure. Bernini, deſiring to have him ſee the choir of St. Peter before he expoſed it to public view, called on him to take him in his coach; but could by no means perſuade him to dreſs himſelf, Sacchi going out with him in his cap and ſlippers. This air of contempt did not end here; but, ſtepping near the window, at the entrance into St. Peter's, he ſaid to Bernini "This is the point of view, from which I will judge of your work:" and, whatever Bernini could ſay to him, he would not ſtir a ſtep nearer. Sacchi, conſidering it attentively ſome time, cried out as loud as he could, "Thoſe figures ought to have been larger by a palm:" and went out of the church, without ſaying another word. Bernini was ſenſible of the juſtneſs of his criticiſm, yet did not think fit to do his work over again. Sacchi died in 1661.

SACHEVERELL (Henry), D. D. was a man whoſe hiſtory affords a very ſtriking example of the folly and madneſs of party, which could exalt an obſcure individual, poſſeſſed of but moderate talents, to an height of popularity that the preſent times behold with wonder and aſtoniſhment. He

was

was the ſon of Joſhua Sacheverell [A] of Marlborough, clerk, (who died rector of St. Peter's church in Marlborough, leaving a numerous family in very low circumſtances). By a letter to him from his uncle, in 1711, it appears that he had a brother named Thomas, and a ſiſter Suſannah. Henry was put to ſchool at Marlborough, at the charge of Mr. Edward Hearſt, an apothecary, who, being his godfather, adopted him as his ſon. Hearſt's widow put him afterward to Magdalen-college, Oxford, where he became demy in 1687, at the age of 15. Young Sacheverell ſoon diſtinguiſhed himſelf by a regular obſervation of the duties of the houſe, by his compoſitions, good manners, and genteel behaviour; qualifications which recommended him to that ſociety, of which he was fellow, and, as public tutor, had the care of the education of moſt of the young gentlemen of quality and fortune that were admitted of the college. In this ſtation he bred a great many perſons eminent for their learning and abilities; and amongſt others was tutor to Mr Holdſworth, whoſe "Muſcipula" and "Diſſertation on Virgil" have been ſo deſervedly eſteemed. He was contemporary and chamber-fellow with Mr. Addiſon, and one of his chief intimates till the time of his famous trial. Mr. Addiſon's "Account of the greateſt Engliſh Poets," dated April 4, 1694, in a Farewel-poem to the Muſes on his intending to enter into holy orders, was inſcribed "to Mr. Henry Sacheverell," his then deareſt friend and colleague. Much has been ſaid by Sacheverell's enemies of his ingratitude to his relations, and of his turbulent behaviour at Oxford; but theſe appear to have been groundleſs calumnies, circulated only by the ſpirit of party. In his younger years he wrote ſome excellent Latin poems: beſides ſeveral in the ſecond and third volumes of the "Muſæ Anglicanæ," aſcribed to his pupils, there is a good one of ſome length in the ſecond volume, under his own name (tranſcribed from the Oxford collection, on queen Mary's death, 1695). He took the degree of M. A. May 16, 1696; B. D. Feb. 4, 1707; D. D. July 1, 1708. His firſt preferment was Cannock, or Cank, in the county of Stafford. He was appointed preacher of St. Saviour's, Southwark, in 1705; and while in this ſtation preached his famous ſermons (at Derby, Aug. 14, 1709; and at St. Paul's, Nov. 9, in the ſame year); and in one of them was ſuppoſed to point at lord Godolphin, under the name of Volpone. It has been ſuggeſted, that to this circumſtance, as much as to the doctrines contained in his ſermons, he was indebted for his proſecution, and eventually for

[A] See a particular account of his grand-father and his family in "Gent. Mag. 1779," p. 290.

his

his preferment. Being impeached by the houſe of commons, his trial began Feb. 27, 1709-10; and continued until the 23d of March: when he was ſentenced to a ſuſpenſion from preaching for three years, and his two ſermons ordered to be burnt. This ridiculous proſecution overthrew the miniſtry, and laid the foundation of his fortune. To Sir Simon Harcourt, who was counſel for him, he preſented a ſilver baſon gilt, with an elegant inſcription, written probably by his friend Dr. Atterbury [B]. Dr. Sacheverell, during his ſuſpenſion, made a kind of triumphal progreſs through divers parts of the kingdom; during which period he was collated to a living near Shrewſbury; and, in the ſame month that his ſuſpenſion ended, had the valuable rectory of St. Andrew's Holbourn given him by the queen, April 13, 1713. At that time his reputation was ſo high, that he was enabled to ſell the firſt ſermon preached after his ſentence expired (on Palm Sunday) for the ſum of 100l.; and upwards of 40,000 copies, it is ſaid, were ſoon ſold. We find by Swift's Journal to Stella, Jan. 22, 1711-12, that he had alſo intereſt enough with the miniſtry to provide very amply for one of his brothers; yet, as the Dean had ſaid before, Aug. 24, 1711, "they hated and affected to deſpiſe him." A conſiderable eſtate at Callow in Derbyſhire was ſoon after left to him by his kinſman George Sacheverell, eſq. In 1716, he prefixed a dedication to "Fifteen Diſcourſes, occaſionally delivered before the univerſity of Oxford, by W. Adams, M. A. late ſtudent of Chriſt-Church, and rector of Staunton upon Wye, in Oxfordſhire." After this publication, we hear little of him, except by quarrels with his pariſhioners. He died June 5, 1724; and, by his will, bequeathed to bp. Atterbury, then in exile, who was ſuppoſed to have penned for him the defence he made before the houſe of peers [C], the ſum of 500l.

The

[B] "VIRO Honoratiſſimo,
Univerſi Juris Oraculo,
Eccleſiæ & Regni Præſidio & Ornamento,
SIMONI HARCOURT, Equiti Aurato,
Magnæ Britanniæ Sigilli Magni Cuſtodi,
Et Sereniſſimæ Reginæ è Secretioribus conſiliis;
Ob cauſam meam, coram Supremo Senatu,
In Aula Weſtmonaſterienſi,
Nervoſa cum facundia
& ſ bacta Legum ſcientia,
Benignè & conſtanter defenſam;
Ob pr cam Eccleſiæ doctrinam,
Inviolandam Legum vim,
Piam Subditorum fidem,
Et ſacroſanctæ Legum jura,
Contra nefarios Perduellium impetus
Feliciter vindicata;
Votivum hoc Munuſculum
Gratitudinis ergo
D. D. D.
HENRICUS SACHEVERELL, S. T. P.
Anno Salutis MDCCX."

[C] This ſpeech, when originally publiſhed, was thus addreſſed, "To the Lords Spiritual and Temporal in Parliament aſſembled:
May it pleaſe your Lordſhips,
It hath been my hard fortune to be miſunderſtood, at a time when I endeavoured to expreſs myſelf with the utmoſt plainneſs;

The dutchefs of Marlborough defcribes Sacheverell as "an ignorant impudent incendiary; a man who was the fcorn even of thofe who made ufe of him as a tool." And bp. Burnet fays, "He was a bold infolent man, with a very fmall meafure of religion, virtue, learning, or good fenfe; but he refolved to force himfelf into popularity and preferment, by the moft petulant railings at Diffenters and Low-church men, in feveral fermons and libels, written without either chaftenefs of ftyle or livelinefs of expreffion.".

SACCHINI (Antoine Marie Gaspar), a very eminent mufician, was born at Naples in 1735. His firft mufical ftudies were purfued under the celebrated Durante, with whofe inftructions his progrefs on the violin was incredible. From Naples he went to Rome, and thence to Venice, where his talents firft difplayed themfelves in full luftre. His reputation was fo great, that he was, at different times, invited to Holland, Germany, and England: at all which places he received the higheft honours. From England he went to Paris, where he was welcomed with tranfport, and where he produced five popular operas. The ftyle of his compofition was grace, elegance, and melody. He had a peculiar manner; but it was obvious that Haffe and Galeppi were his models. As a man, he was remarkable for exquifite fenfibility and the pureft benevolence. He maintained fome few relations by his induftry, and was always prompt to oblige and accommodate his friends. He died at Paris in 1786.

SACKVILLE (Thomas), the firft lord Buckhurft, and earl of Dorfet, was born in 1536 at Buckhurft in Suffex, the feat of that ancient family. He was fent to Oxford in king Edward's reign; and, after fome ftay there, removed to Cambridge, where he took the degree of mafter of arts. Then he was removed to the Inner Temple at London, and proceeded fo far in the ftudy of the law, as to be called to the bar; but without any defign to practife, and only to qualify him more effectually for ferving his country in parliament, where we find him in the reign of Philip and Mary. He had, early at the univerfities, acquired the name of a good poet; and, in 1557, wrote his poetical piece, intituled, "The Induction," or introduction to the Myrror of Magiftrates. This "Myrror

plainnefs; even the defence I made at your Lordfhips' bar, in hopes of clearing the innocence of my heart, hath been grievoufly mifrepreferted. For which reafon I have humbly prefumed to offer it in this manner to your Lordfhips' perufal. My Lords, thefe are the very words I fpoke to your Lordfhips. I hope they are fo plain, and expreffs, as not to be capable of any mifconftruction: and may I fo find mercy at the hands of God as they are in every refpect entirely agreeable to my thoughts and principles! I am, my Lords, your Lordfhips' moft obedient and moft dutiful fervant,

Henry Sacheverell."

of

of Magiſtrates" is a ſeries of poems, formed upon a dramatic plan; and conſiſts of examples of eminent bad men, who had come to miſerable ends. It was very much applauded in its time. In 1561, was acted his tragedy of "Gorboduc;" the firſt that ever appeared in verſe, and greatly admired by the wits of that age. "Gorboduc," ſays Sir Philip Sidney, "is full of ſtately ſpeeches and well-ſounding phraſes, climbing to the height of Seneca's ſtyle; and as full of notable morality, which it doth moſt delightfully teach, and thereby obtains the very end of poetry." This tragedy was publiſhed at firſt ſurreptitiouſly by the booksellers; which moved lord Buckhurſt to give a correct edition of it himſelf in 1570. It afterwards went through other editions; notwithſtanding which, for many years it had been ſo ſtrangely loſt, that Dryden and Oldham, in the reign of Charles II, do not appear to have ſeen it, though they pretended to criticiſe it; and even Wood knew juſt as little of it, as is plain from his telling us that it was written in old Engliſh rhyme. Pope took a fancy to retrieve this play from oblivion, and to give it a run: in which deſign Spence was employed to ſet it off with all poſſible advantage; and it was printed pompouſly in 1736, 8vo, with a preface by the editor. Spence, ſpeaking of his lordſhip as a poet, declares, that "the dawn of our Engliſh poetry was in Chaucer's time, but that it ſhone out in him too bright all at once to laſt long. The ſucceeding age was dark and overcaſt. There was indeed ſome glimmerings of genius again in Henry VIII's time; but our poetry had never what could be called a fair ſettled day-light till towards the end of queen Elizabeth's reign. It was between theſe two periods, that lord Buckhurſt wrote; after the earl of Surrey, and before Spenſer." The INDUCTION is written ſo much in Spenſer's manner, abounds ſo much in the ſame ſort of deſcription, and is ſo much in the ſtyle of Spenſer, that, if Sackville did not ſurpaſs this poet, it was becauſe he had the diſadvantage of writing firſt. Warton makes no ſcruple to affirm, that the INDUCTION "approaches nearer to the 'Fairy Queen' in allegorical repreſentations, than any other previous or ſucceeding poem."

Having by theſe productions eſtabliſhed the reputation of being the beſt poet in his time, he laid down his pen, and, quitting that, aſſumed the character of the ſtateſman, in which he alſo became ſuperlatively eminent. He found leiſure, however, to make the tour of France and Italy; and was on ſome account or other in priſon at Rome, when the news arrived of his father Sir Richard Sackville's death in 1566. Upon this, he obtained his releaſe, returned home, entered into the poſſeſſion of a vaſt inheritance, and ſoon after was taken into the

peerage by the title of lord Buckhurſt. He enjoyed this acceſſion of honour and fortune too liberally for a while; but is ſaid to have been reclaimed at length by the queen, who received him into her particular favour, and employed him in many very important affairs. He was indeed allied to her majeſty: his grandfather having married a ſiſter to Sir Thomas Boleyn, afterwards earl of Wiltſhire, who was father to Anne Boleyn, mother of queen Elizabeth. In 1587, he was ſent ambaſſador to the United Provinces, upon their complaints againſt the earl of Leiceſter; and, though he diſcharged that nice and hazardous truſt with great integrity, yet the favourite prevailed with his miſtreſs to call him home, and confine him to his houſe for nine or ten months: which command lord Buckhurſt is ſaid to have ſubmitted to ſo obſequiouſly, that in all the time he never would endure, openly or ſecretly, by day or by night, to ſee either wife or child. His enemy, however, dying, her majeſty's favour returned to him with ſtronger rays than before. He was made knight of the garter in 1590; and chancellor of Oxford in 1591, by the queen's ſpecial interpoſition. In 1589, he was joined with the treaſurer Burleigh in negotiating a peace with Spain; and, upon the death of Burleigh the ſame year, ſucceeded him in his office: by virtue of which he became in a manner prime miniſter, and as ſuch exerted himſelf vigorouſly for the public good and her majeſty's ſafety.

Upon the death of Elizabeth, the adminiſtration of the kingdom devolving on him, with other counſellors, they unanimouſly proclaimed king James; and that king renewed his patent of lord high-treaſurer for life, before his arrival in England, and even before his lordſhip waited on his majeſty. March 1604, he was created earl of Dorſet. He was one of thoſe whom his majeſty conſulted and confided in upon all occaſions; and he lived in the higheſt eſteem and reputation, without any extraordinary decay of health, till 1607. Then he was ſeized at his houſe at Horſley, in Surrey, with a diſorder, which reduced him ſo, that his life was deſpaired of: upon which, the king ſent him a gold ring enamelled black, ſet with twenty diamonds; and this meſſage, that "his majeſty wiſhed him a ſpeedy and perfect recovery, with all happy and good ſucceſs, and that he might live as long as the diamonds of that ring did endure, and in token thereof required him to wear it, and keep it for his ſake." He recovered this blow to all appearance; but ſoon after, as he was attending at the council-table, he dropped down, and immediately gave up his laſt breath. This ſudden death, which happened in April 1608, was occaſioned by a particular kind of dropſy on the brain. He was interred with great ſolemnity in Weſtminſter-abbey;

abbey; his funeral sermon being preached by his chaplain Dr. Abbot, afterwards abp. of Canterbury. Sir Robert Naunton writes of him in the following terms: "They much commend his elocution, but more the excellency of his pen. He was a scholar, and a person of quick dispatch; faculties that yet run in the blood: and they say of him, that his secretaries did little for him by way of inditement, wherein they could seldom please him, he was so facete and choice in his phrase and style.—I find not that he was any ways inured in the factions of the court, which were all his time strong, and in every man's note; the Howards and the Cecils on the one part, my lord of Essex, &c. on other part: for he held the staff of the treasury fast in his hand, which once in a year made them all beholden to him. And the truth is, as he was a wise man and a stout, he had no reason to be a partaker; for he stood sure in blood and grace, and was wholly intentive to the queen's services: and such were his abilities, that she received assiduous proofs of his sufficiency; and it has been thought, that she might have more cunning instruments, but none of a more strong judgement and confidence in his ways, which are symptoms of magnanimity and fidelity." To this character of Naunton, we will subjoin the observation of a noble author, that "few first ministers have left so fair a character, and that his family disdained the office of an apology for it, against some little cavils, which—spreta exolescunt; si irascare, agnita videntur."

Several of his letters are printed in the Cabala; besides which there is a Latin letter of his to Dr. Bartholomew Clerke, prefixed to that author's Latin translation from the Italian of Castiglione's "Courtier," intituled, "De Curiali sive Aulico," first printed at London about 1571. His lordship was succeeded in honour and estate by his grandsons, Richard and Edward.

SACKVILLE (Charles), earl of Dorset and Middlesex, a celebrated wit and poet, was descended in a direct line from Thomas lord Buckhurst, and born in 1637. He had his education under a private tutor; after which, making the tour of Italy, he returned to England a little before the Restoration. He shone in the house of commons, and was caressed by Charles II; but, having as yet no turn to business, declined all public employ. He was, in truth, like Villiers, Rochester, Sedley, &c. one of the wits or libertines of Charles's court; and thought of nothing so much as feats of gallantry, which sometimes carried him to inexcusable excesses. He went a volunteer in the first Dutch war in 1655; and, the night before the engagement, composed a song, which is generally esteemed the happiest of his productions. Soon after he was made

made a gentleman of the bed-chamber; and, on account of his diſtinguiſhed politeneſs, ſent by the king upon ſeveral ſhort embaſſies of compliment into France. Upon the death of his uncle James Cranfield, earl of Middleſex, in 1674, that eſtate devolved on him; and he ſucceeded likewiſe to the title by creation in 1675. His father dying two years after, he ſucceeded him in his eſtate and honours. He utterly diſliked, and openly diſcountenanced, the violent meaſures of James II's reign; and early engaged for the prince of Orange, by whom he was made lord chamberlain of the houſhold, and taken into the privy-council. In 1692, he attended king William to the congreſs at the Hague, and was near loſing his life in the paſſage. They went on board Jan. 10, in a very ſevere ſeaſon; and, when they were a few leagues off Goree, having by bad weather been four days at ſea, the king was ſo impatient to go on ſhore, that he took a boat; when, a thick fog ariſing ſoon after, they were ſo cloſely ſurrounded with ice, as not to be able either to make the ſhore, or get back to the ſhip. In this condition they remained twenty-two hours, almoſt deſpairing of life; and the cold was ſo bitter, that they could hardly ſpeak or ſtand at their landing; and lord Dorſet contracted a lameneſs, which held him for ſome time. In 1698, his health inſenſibly declining, he retired from public affairs; only now and then appearing at the council-board. He died at Bath Jan. 19, 1705-6, after having married two wives; by the latter of whom he had a daughter, and an only ſon, Lionel Cranfield Sackville, who was created a duke in 1720, and died Oct. 9, 1765.

Lord Dorſet wrote ſeveral little poems, which, however, are not numerous enough to make a volume of themſelves, but may be found, ſome of them at leaſt, in the late excellent collection of the "Engliſh Poets." He was a great patron of poets and men of wit, who have not failed in their turn to tranſmit his with luſtre to poſterity. Prior, Dryden, Congreve, Addiſon, and many more, have all exerted themſelves in their ſeveral panegyrics upon this patron; Prior more particularly, whoſe exquiſitely-wrought character of him, in the dedication of his poems to his ſon, the firſt duke of Dorſet, is to this day admired as a maſter-piece. Take the following paſſage as a ſpecimen: "The brightneſs of his parts, the ſolidity of his judgement, and the candour and generoſity of his temper, diſtinguiſhed him in an age of great politeneſs, and at a court abounding with men of the fineſt ſenſe and learning. The moſt eminent maſters in their ſeveral ways appealed to his determination: Waller thought it an honour to conſult him in the ſoftneſs and harmony of his verſe; and Dr. Sprat, in the delicacy and turn of his proſe: Dryden determines by

him, under the character of Eugenius, as to the laws of dramatic poetry: Butler owed it to him, that the court tasted his 'Hudibras:' Wicherley, that the town liked his 'Plain Dealer; and the late duke of Buckingham deferred to publish his 'Rehearsal' till he was sure, as he expressed it, that my lord Dorset would not rehearse upon him again. If we wanted foreign testimony, La Fontaine and St. Evremond have acknowledged, that he was a perfect master of the beauty and fineness of their language, and of all they call 'les belles lettres.' Nor was this nicety of his judgement confined only to books and literature: he was the same in statuary, painting, and other parts of art. Bernini would have taken his opinion upon the beauty and attitude of a figure; and king Charles did not agree with Lely, that my lady Cleveland's picture was finished, till it had the approbation of my lord Buckhurst."

SACY LE MAITRE (Lewis Isaac), was born in 1613. He was one of the good writers of Port Royal. He published "Royaumont's Bible," and a "Translation of the Comedies of Terence." He died in 1684. His brother Anthony retired also to Port-Royal. He had been a barrister, and was thought to be very eloquent, till he yielded to the vanity of printing his pleadings. There was another Sacy, who was also a barrister, and one of the French academy: but he was of another family. He translated "Pliny's Letters," and died in 1701.

SADDER, or, as others call him, SAAHDI, a celebrated Persian poet, preserved the writings of the second Zoroaster. His philosophy, always allegorical, and sometimes very profound, is very little known in Europe. He led the life of a dervise, or solitary, and spent great part of his time in travelling. He was made a slave by the Franks in the Holy Land, and ransomed for 10 crowns by a merchant of Aleppo, who gave him 100 more in portion with his daughter. But this wife made his life so uneasy, that he could not help regretting his union with her in his "Gulistan, or Flower-Garden." This appeared to be in prose and verse, about the year 1258. Some time afterwards, he published another work, called "Bostan," the meaning of which word in Persia is a fruit-garden. He died, it is said, at the advanced age of 116, in high reputation with his countrymen; though Voltaire, and other Europeans, affect to speak slightly of his talents.

SADLEIR, (Sir Ralph) was descended of an ancient family, seated at Hackney, in Middlesex, where he was born, about 1507, to a fair inheritance; he was educated under Thomas Cromwell, earl of Essex, vicegerent to the king in all ecclesiastical matters, &c. and married Margaret Michell, a laundress to the earl's family, in the life-time, though absence,

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of her husband Matthew Barré, a tradesman in London, presumed to be dead at that time; and he procured an act of parliament 37 Hen. VIII, for the legitimation of the children by her. Being secretary to the earl of Essex, he wrote many things treating of state-affairs, and by that means became known to king Hen. VIII. who took him from his master in the 26th year of his reign, and appointed him master of the great wardrobe; this was a happy circumstance for him, as it removed him from the danger of falling with his noble patron. In the 30th year of his reign, Mr. Sadleir was sworn of his majesty's privy council, and appointed one of his principal secretaries of state. The king sent him divers times into Scotland, both in war and peace, appointed him by his will one of the privy council, who were to assist the sixteen persons that he appointed regents of the kingdom during the minority of his son and successor Edward VI. (at which time it appears he was a knight), and bequeathed to him 200l. as a legacy. In 1540 and 1543, he was ambassador in the two following negotiations: the former, to James V. in order to dispose him towards a Reformation; the latter, to the governor and states of Scotland, concerning a marriage betwixt Mary their young queen, and Edward VI. then prince of Wales. 1 Edward VI. Sir Ralph was appointed treasurer for the army. He was present at the battle of Musselburgh, in Scotland, Sept. 10, 1547, under Edward duke of Somerset, lord protector, and gained such honour in that victory, that he was there, with two more, Sir Francis Bryan and Sir Ralph Vane, made a knight banneret. The king of Scots' standard, which he took in that battle, stood within these fifty or sixty years (and possibly still stands) by his monument in the church of Standon, Herts, one of the principal manors that was given him by Henry VIII; the pole only was left, about twenty feet high, of fir, encircled with a thin plate of iron from the bottom, above the reach of a horseman's sword. In the reign of Mary he resigned, and lived privately at Standon, where he built a new manor-house upon the site of the old one. He was a privy counsellor to Elizabeth in the first year of her reign, and chancellor of the duchy of Lancaster the 10th, which place he held till his death.

He was employed in other important negotiations relating to Scottish affairs; and particularly, in 1586, was one of the commissioners appointed by queen Elizabeth for the trial of queen Mary, being a member of all the committees of parliament upon that affair. Buchanan speaks of him as "Eques notæ virtutis, qui (1559) Bervici publicis muniis præfectus erat." Camden gives him the character of being a very prudent man, and remarkable for many and great negotiations;

and he was alſo diſtinguiſhed in a military as well as civil capacity: for, in 1547, he was employed as treaſurer of the army under the duke of Somerſet; and, at the battle of Pinky, behaved himſelf ſo gallantly, as for his valour to be made a knight banneret. The following coat of arms was granted to him by Chriſtopher Barker, Garter, by his letters patent dated May 14, 43 Hen. VIII. Party per feſs Azure and Or, gutty and a lion rampant, counterchanged, in a canton of the laſt a buck's head caboſhed of the firſt; creſt, on a wreath, a demi-lion rampant Azure, gutty d Or. But this (to uſe the language of the laſt century) "being deemed too much confuſed and intricate in the confuſed mixture of too many things in one ſhield, another was ratified, and aſſigned to him Feb. 4. 1575, by Robert Cook, Clarencieux, and William Flower, Norroy," viz. Or, a lion rampant party per feſs Azure and Gules, armed and langued Argent; creſt on a wreath, a demi-lion rampant Azure, crowned with a ducal coronet, Or; motto, "Servire Deo ſapere." He was of the privy council above forty years; and during the greateſt part of that time one of the knights of the ſhire for the county of Hertford, particularly in the parliaments 6 Edw. VI. 1, 5, 13, 14, 27, 28 Eliz. and probably in ſeveral temp. Hen. VIII. as all the writs and returns thoughout England from 17 Edw. IV. to 1 Edw. VI. are loſt, except one imperfect bundle, 33 Hen. VIII. in which his name appears as "Sir Sadleir, knt." He was always faithful to his prince and country, and a great promoter of the Reformation of the church of England. He died at his lordſhip of Standon, March 30, 1587, in the 80th year of his age, leaving behind him twenty-two manors, ſeveral parſonages, and other great pieces of land, in the ſeveral counties of Hertford, Glouceſter, Warwic, Buckingham, and Worceſter. He left iſſue three ſons, and four daughters; Anne, married to Sir George Horſey of Digſwell, knt. Mary, to Thomas Bollys aliter Bowles Wallington, eſq. Jane, to Edward Baeſh, of Stanſtead, eſq. (which three gentlemen appear to have been ſheriffs of the county of Hertford, 14, 18, and 13 Eliz.); and Dorothy, to Edward Elrington of Berſtall, in the county of Bucks, eſq. The ſons were, Thomas, Edward, and Henry.

SADLER (John), an Engliſh writer, deſcended of an ancient family in Shropſhire, was born in 1615, and educated at Emanuel-college in Cambridge, where he became eminent for his knowledge in the Hebrew and Oriental languages. After having taken his degrees in the regular way, and been ſome years fellow of his college, he removed to Lincoln's Inn; where he made a conſiderable progreſs in the ſtudy of the law, and became in 1644 a maſter in chancery. In 1649, he was choſen

chosen town-clerk of London, and published in the same year a book with this title, "Rights of the Kingdom: or, Customs of our Ancestors, touching the duty, power, election, or succession, of our kings and parliaments, our true liberty, due allegiance, three estates, their legislative power, original, judicial, and executive, with the militia; freely discussed through the British, Saxon, Norman, laws and histories." It was reprinted in 1682, and has always been valued by lawyers and others. He was greatly esteemed by Oliver Cromwell; who, by a letter from Cork, of Dec. 1, 1649, offered him the place of chief justice of Munster in Ireland, with a salary of 1000l. per annum; which he excused himself from accepting. August, 1650, he was made master of Magdalen-college in Cambridge, upon the removal of Dr. Rainbowe, who again succeeded Sadler after the Restoration. In 1635, he was chosen member of parliament for Cambridge. In 1655, by warrant of Cromwell, pursuant to an ordinance for better regulating and limiting the jurisdiction of the high court of chancery, he was continued a master in chancery, when their number was reduced to six only. It was by his interest, that the Jews obtained the privilege of building for themselves a synagogue in London. In 1658, he was chosen member of parliament for Yarmouth; and, the year following, appointed first commissioner, under the great seal, with Taylor, Whitelock, and others, for the probate of wills. In 1660, he published "Olbia: The New Island lately discovered. With its religion, rites of worship, laws, customs, government, characters, and language; with education of their children in their sciences, arts, and manufactures; with other things remarkable; by a Christian pilgrim driven by tempest from Civita Vecchia, or some other parts about Rome, through the straights into the Atlantic ocean. The first part."

Soon after the Restoration, he lost all his employments, by virtue of an act of parliament 13 Caroli II. "for the well-governing and regulating of corporations:" his conscience not permitting him to take or subscribe the oath and declaration therein required, in which it was declared, that "it was not lawful, upon any pretence whatever, to take arms against the king;" an obedience so absolute, that he thought it not due to any earthly power, though he had never engaged, or in any manner acted, against the king. In the fire of London 1666, he lost several houses of value; and, soon after, his mansion-house in Shropshire had the same fate. These misfortunes and several others coming upon him, he retired to his manor and seat of Warmwell in Dorsetshire, which he had obtained with his wife; where he lived in a private manner, and died in

April 1674, aged 59. See more of him among Dr. Birch's MSS. in the British Museum, N° 341.

SADOLET (JAMES), a polite and learned Italian, was born at Modena in 1477; and was the son of an eminent civilian, who, afterwards becoming a professor at Ferrara, took him along with him, and educated him with great care. He acquired a masterly knowledge in the Latin and Greek early, and then applied himself to philosophy and eloquence; taking Aristotle and Cicero for his guides, whom he considered as the first masters in these two ways. He also cultivated Latin poetry, in which he succeeded as well as most of the moderns. Going to Rome under the pontificate of Alexander VI, when he was about twenty-two, he was taken into the family of cardinal Caraffe, who loved men of letters: and, upon the death of this cardinal in 1511, passed into that of Frederic Fregosa, archbishop of Salerno, where he found Peter Bembus, and contracted an intimacy with him. When Leo X. ascended the papal throne in 1513, he chose Bembus and Sadolet for his secretaries; men extremely qualified for the office, as both of them wrote with great elegance and facility: and soon after made Sadolet bishop of Carpentras near Avignon. Upon the death of Leo, in 1521, he went to his diocese, and resided there during the pontificate of Hadrian VI; but Clement VII. was no sooner seated in the chair in 1523 than he recalled him to Rome. Sadolet submitted to his holiness, but on condition that he should return to his diocese at the end of three years, which he did very punctually: and it is well he did so; for, about a fortnight after his departure from Rome, in 1527, the city was taken and pillaged by the army of Charles V. Paul III, who succeeded Clement VII, in 1534 called him to Rome again; made him a cardinal in 1536, and employed him in many important embassies and negotiations. Sadolet, at length, grown too old to perform the duties of his bishopric, went no more from Rome; but spent the remainder of his days there in repose and study. He died in 1547, not without poison, as some have imagined; because he corresponded too familiarly with the Protestants, and testified much regard for some of their doctors. It is true, he had written in 1539 a Latin letter to the senate and people of Geneva, with a view of reducing them to an obedience to the pope; and had addressed himself to the Calvinists, with the affectionate appellation of "Charissimi in Christo Fratres:" but this proceeded entirely from the sweetness, moderation, and peaceableness, of his nature, and not from any inclination to Protestantism, or any want of zeal for the church of Rome, of which he was never suspected: so that all surmises about

poison

poiſon may well be looked upon, as indeed they generally were, as vain and groundleſs.

Sadolet in his younger days was ſomewhat gay; and, although his exterior deportment had gravity enough in it, yet there is no doubt that he indulged in the delights of Rome, under the voluptuous pontificates of Alexander VI, Julius II, and Leo X. However, he reformed his manners very ſtrictly afterwards, and became a man of great virtue and goodneſs. He was, like other ſcholars of his time, a cloſe imitator of Cicero; and therefore it is not ſurpriſing, that he is diffuſe, wordy, and more remarkable for a fine turn of period than for ſtrength and ſolidity of matter: not but there are many noble and excellent ſentiments in his writings. His works, which are all in Latin, conſiſt of epiſtles, diſſertations, orations, poems, and commentaries upon ſome parts of holy writ. They have been printed oftentimes ſeparately: but they were collected and publiſhed together, in a large 8vo volume, at Mentz in 1607. All his contemporaries have ſpoken of him in the higheſt terms; Eraſmus particularly, who calls him "eximium ætatis ſuæ decus." Though he was, as all the Ciceronians were, very nice and exact about his Latin, yet he did not, like Bembus, carry his humour to ſo ridiculous a length as to diſdain the uſe of any words that were not to be found in ancient authors; but adopted ſuch terms as later inſtructions and cuſtoms had put men upon inventing, as "Eccleſia, Epiſcopi, &c. &c." The jeſuit Rapin, ſpeaking of his poetry, obſerves, that he had imitated the language and phraſeology of the ancients, without any of their ſpirit and genius.

SAGE (Alain René le), an ingenious French author, was born at Ruys in Bretany in 1667; and may perhaps be reckoned among thoſe who have written the language of their country the neareſt to perfection. He had wit, taſte, and the art of ſetting forth his ideas in the moſt eaſy and natural manner. His firſt work was a paraphraſtical tranſlation of "Ariſtænetus's Letters." He afterwards ſtudied the Spaniſh tongue, and made a journey into Spain to acquaint himſelf with the Spaniſh cuſtoms. Le Sage generally took the plans of his romances from the Spaniſh writers; the manners of which nation he has very well imitated. His "Diable Boiteux," in 2vols. 12mo, was drawn from the "Diabolo Cojuelo" of Guevara: and his "Gil Blas," ſo well known in every country of Europe, from "Don Guſman d'Alfarache." There are alſo his "Bachelier de Salamanque," his "New Don Quichotte," and ſome comedies, which were well received at the French theatre. He died in a ſmall houſe near Paris, where he ſupported himſelf by writing,

in 1747. "His romance of Gil Blas," says Voltaire, "continues to be read, because he has imitated nature in it."

There was also DAVID LE SAGE, born at Montpellier, and afterwards distinguished by his immoralities and want of œconomy, as well as by his poetry. There is a collection of his, intituled, "Les folies du Sage," consisting of sonnets, elegies, satires, and epigrams. He died about 1650.

SAGREDO (JOHN), procurator of St. Mark, was one of the most ancient families of Venice. He was elected Doge in 1675, and afterwards was ambassador to different courts of Europe. He published at Venice, in 1677, a "History of the Ottoman Empire," which has the reputation of being very wise, sagacious, and impartial. His style has been compared to that of Tacitus; and it is certain, that he mixes with his narrative the most solid and judicious observations. His history was translated into French, and published at Paris in 6 volumes 12mo.

SAINTE-ALDEGONDE (PHILIP de MARNIX lord du MONT) was one of the most illustrious persons of the 16th century. He was a man of great wit and learning; understood Hebrew, Greek, Latin, and several living languages; and was deeply versed in civil law, politics, and divinity. He was born at Brussels in 1538; and afterwards, when the Low-countries were persecuted and oppressed by the Spaniards, retired into Germany, and was promoted at Heidelberg to the place of counsellor in the ecclesiastical council. He suffered great hardships before he withdrew. "I was forced," says he, "to endure proscriptions, banishments, loss of estate, and the hatred and reproaches of all my friends and relations; and at last was imprisoned for a year under the duke of Alva and the commander Requezens, during which time I recommended myself to God for at least three months every night, as if that would be my last, knowing that the duke of Alva had twice ordered me to be put to death in prison. 'Tantum religio potuit suadere malorum." In 1572, he returned to his own country, in order to employ his talents in the support of liberty, and to the advantage of the Reformed Religion. He was highly esteemed by the prince of Orange, and did him great services, not by arms, but by words; for he knew how to write and to speak well. In 1575, he was one of the deputies sent by the States to England, to desire the protection of queen Elizabeth. Three years after, he was sent by the archduke Matthias to the Diet of Worms, where he made an excellent speech to the electors and princes of the empire then present; in which, as Thuanus tells us, "having deplored

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the miſerable ſtate of the Low-countries, and ſharply declaimed againſt the tyranny of the duke of Alva and Don John of Auſtria, he deſired the aſſiſtance of the empire, ſince the empire was expoſed to the ſame danger with the Low-countries: and he foretold, that the flame of the war, if it were not ſtopped, would ſpread itſelf farther, and ſeize Cologne, Munſter, Embden, and other neighbouring cities, which the Spaniards, by the advice of the duke of Alva, had long ago determined to ſubdue." He was one of the plenipotentiaries ſent by the States into France in 1580, to offer the ſovereignty of their provinces to the duke of Alençon; and, in 1581, attended that prince to England, whence he wrote to the States the falſe news of his marriage with queen Elizabeth. This inſtance Wicquefort ſet before the eyes of ambaſſadors, to make them cautious of the news they write. "Sometimes," ſays he, "one cannot believe even what one ſees: 'vidit, aut vidiſſe putat.' The ſieur de Sainte-Aldegonde, who managed the affairs of the States of the Low-countries at the court of London in 1581, being one evening in the queen's chamber, ſaw her in converſation with the duke of Alençon. The lords and ladies were at ſuch a diſtance, that they could have no ſhare in it; but every body was witneſs of an action, from which a great conſequence might be drawn. The queen, taking off a ring from her finger, put it upon that of the duke; who immediately went away with an air of joy and ſatisfaction, as carrying with him the pledge and aſſurances of his marriage. Sainte-Aldegonde, thinking this action of the utmoſt importance to his maſters, gave them advice of it by an expreſs, which he diſpatched the ſame night. The ringing of bells and firing of cannon, and other ſigns of rejoicing, through all the Low-countries, proclaiming the ſatisfaction they received from this advice: but the queen reproached Sainte-Aldegonde for having precipitately given an advice, the falſity of which he might have known in a few hours." He was conſul of Antwerp in 1584, when that city was beſieged by the duke of Parma; in 1593, he conducted into the Palatinate the princeſs Louiſa Juliana, daughter of William I. prince of Orange, who had been betrothed to the elector Frederic IV; and, in 1598, he died at Leyden in his 60th year.

He was one of the greateſt and moſt diſcerning politicians of his own, or perhaps any other age. This would appear, if from nothing elſe, at leaſt from a ſingle tract of his, wherein he treats of the "Deſigns of the Spaniards," and their unwearied endeavours after univerſal monarchy; and where, like a true prophet, he foretold many political events, which actually happened in Great Britain, Poland, and France.

Amidſt

Amidſt all his employments he wrote, or meditated, ſomething which might be uſeful to the church or the ſtate; and the books which he publiſhed have not been thought the leaſt ſervice he performed. His view in many of his pieces was to refute the controverſial writers of the church of Rome, and to raiſe enemies to the king of Spain. He did not always treat theſe matters in a ſerious way: many humorous productions came from his hands. In 1571, he publiſhed in Dutch the Romiſh Hive, "Alvearium Romanum;" and dedicated it to Francis Sonnius, biſhop of Boiſleduc, one of the principal inquiſitors of the Low-countries. This, being full of comical ſtories, was received by the people with incredible applauſe; and, like Eraſmus's "Colloquies," did more injury to the church of Rome than a ſerious and learned book would have done. He wrote in French a book of the ſame kind, which was printed ſoon after his death; and is intituled, "Tableau des Différens de la Religion." In this performance he is very facetious, and introduces jokes, mixed at the ſame time with good reaſons. The ſucceſs of this work was no leſs than that of the "Alvearium." Numbers of people diverted themſelves with examining this picture, and by that means confirmed themſelves in their belief more ſtrongly than by reading the beſt book of Calvin. Thuanus, however, did not approve his method of treating controverſy: "I ſaw," ſays he, "Philip de Marnix at the ſiege of Paris, and lodged three months in the ſame houſe with him. He was a polite man, but this is no great matter. He has treated of religion in the ſame ſtyle with Rabelais, which was very wrong in him." He is ſaid to have been the author of a famous ſong, written in praiſe of prince William of Naſſau, and addreſſed to the people of the Low-countries under the oppreſſion of the duke of Alva: and this ſong was ſuppoſed to be of great ſervice, when they were forming a deſign of erecting a new republic, which might ſupport itſelf againſt ſo powerful a monarch as the king of Spain. "In this point," ſays Verheiden, "Sainte-Aldegonde ſhewed himſelf as it were another Tyrtæus, ſo often applauded by Plato; for, as this ſong contains an encomium of that brave prince, excitements to virtue, conſolation for their loſſes, and uſeful advices, it inſpired the people with a ſtrong reſolution of defending the prince and the liberty of their country." He was engaged in a Dutch verſion of the Holy Scriptures, when he died. He had tranſlated from the Hebrew into Dutch verſe the "Pſalms of David;" but this verſion was not admitted into the church, though better than that commonly uſed. "That work," ſays Melchior Adam, "has been ſeveral times printed, but never received by the common conſent of the preachers; whereas the

the other verſion is learnt by ſome thouſands: for, the fate of books is according to the capacity of a reader: 'Pro captu lectoris habent ſua fata libelli." But if this maxim be true, the number of editions will be no proof of the goodneſs of a book; becauſe, the more fooliſh and empty any age is, and the more vitiated and depraved its taſte, the more will ill books be ſought, and good ones neglected.

SAINT-ANDRE' (NATHANAEL), an anatomiſt well known in this country on account of the impoſture of the Rabbit-woman, and for various eccentricities of conduct. He was a native of Switzerland, but, on coming over to England, was placed by ſome friends under a ſurgeon of eminence, in which profeſſion he became ſkilful. He, for a time, read public lectures on anatomy, and obtained conſiderable reputation; this, however, was ruined by the part he took in the affair of Mary Tofts. He died in 1776, after having been for many years the ſubject of more curioſity and converſation than any of his contemporaries, though without any extraordinary talents, or claims to diſtinction. They who are curious to know more of this character may have their curioſity gratified by peruſing "Anecdotes of Hogarth" by Nichols.

SAINT-AULAIRE (FRANCIS, Marquis de), a French poet, was born at Limoſin, and ſpent the younger part of his life in the army. He had a natural, eaſy, and delicate vein; loved polite letters, which he knew how to make uſe of; and cultivated poetry. He wrote but few verſes till he was upwards of ſixty; and it is remarkable, that his beſt were written at ninety. The ducheſs of Maine was charmed with his converſation, and drew him to court, where he ſpent many years of his life. When he was upwards of ninety, he once ſupped with that great lady, who called him Apollo, and deſired him to tell her a certain ſecret: to which he replied,

"La divinité qui s'amuſe
"A me demander mon ſecret,
"Si j'etais Apollon ne ſeroit point ma muſe:
"Elle ſeroit Thetis, et le jour finiroit."

Were I Apollo, O divineſt fair,
Who deign to aſk the ſecret of a friend,
You ſhould not be my Muſe; but I declare
You ſhould be Thetis, and the day ſhould end.

"Anacreon himſelf," ſays Voltaire, "wrote much worſe things, when he was a great deal younger." He was received into the French academy in 1706, for, a piece which the ſevere Boileau alleged as a reaſon why this favour ſhould not be granted him: he thought the piece immoral. When ſome of the academy expoſtulated with Boileau concerning his rigour,

rigour, adding, that "the marquis was a man of quality, and that ſome regard ſhould be had to that;" I conteſt not his title to quality, but his title to poetry," ſaid Boileau; "and I affirm, that he is not only a bad poet, but a poet of bad morals." It was replied, that the marquis of Aulaire did not pretend to be a poet by profeſſion, but only, like Anacreon, wrote little poems for his amuſement: "Anacreon!" replied Boileau; "have you read Anacreon, of whom you ſpeak thus? Do you know, Sir, that Horace, all Horace as he was, thought himſelf honoured by being joined with Anacreon? Sir, while you can eſteem ſuch verſes as your marquis's, you will oblige me extremely in deſpiſing mine." St. Aulaire died in 1742, aged near 100.

SAINT-CYRAN (JOHN DU VERGER DE HOURANNE, Abbot of) was deſcended from a noble family, and born at Bayonne in 1581. He was inſtructed in the belles lettres in France, and afterwards went to ſtudy divinity at Lovain; where he acquired the friendſhip of Lipſius, who has given a public teſtimony of his high eſteem for him. The biſhop of Poitiers was his patron, and reſigned to him, in 1620, the abbey of Saint-Cyran. He was a very learned man, and wrote a great many books. He is particularly memorable for two extraordinary paradoxes, he is ſaid to have maintained: the firſt of which is, that "a man under certain circumſtances may kill himſelf;" the ſecond, that "Biſhops may take up arms." It appears, however, from an authentic memoir communicated to Bayle, that he did not in reality hold the lawfulneſs of ſuicide. The book, wherein this queſtion is diſcuſſed, was printed at Paris in 1609, and intituled, "Queſtion Royale," &c. that is, "The Royal queſtion; ſhewing, in what extremity, eſpecially in the time of peace, a ſubject may be obliged to preſerve the life of a prince at the expence of his own." The occaſion of writing this book is curious enough to deſerve to be mentioned: and it is as follows.

When Henry IV. of France aſked ſome lords what he ſhould have done, if at the battle of Arques, inſtead of conquering, he had been obliged to fly, and, embarking on the ſea, which was near, without any proviſions, a ſtorm had caſt him upon ſome deſart iſle at a diſtance; one of them anſwered, that "he would ſooner have given himſelf for food, by depriving himſelf of his own life, which he muſt have loſt ſoon after, than have ſuffered the king to periſh with hunger." Upon this, the king ſtarted a queſtion, Whether this might lawfully be done? and the count de Cramail, who was preſent at this diſcourſe, going ſome time after to viſit Du Verger, whoſe particular friend he was, propoſed to him this queſtion, and engaged him to anſwer it in writing. Du Verger,

ger, who was then in the heat of youth, and might be touched with the generosity of the resolution, exercised himself upon this question, purely metaphysical, as he would have done upon the clemency of Phalaris; and, having given his solution of it two ways to the count de Cramail, this lord suppressed the best solution, and published the other without the author's name, or even knowledge, under the title of "Question Royale;" because the king had proposed it, and because it regarded only the single case relating to the life and person of the king. From which it appears, as Du Verger afterwards declared to his friends, that this little piece did not set forth his true opinion, but was only a paradox, which that lord had engaged him to maintain in his youth, as Isocrates wrote a panegyric on Busiris.

His other paradox, however, we do not find that he ever disowned. The bishop of Poitiers, his patron, not only took arms, and put himself at the head of a body of men, in order to force several noblemen he distrusted to leave Poitiers but likewise published an "Apology," in 1615, against those who asserted, that "it was not lawful for ecclesiastics in a case of necessity to have recourse to arms." This apology is allowed to have had Du Verger for its author; and, it was pleasantly called, by a learned man of that time, "The Koran of the Bishop of Poitiers." Du Verger was one of those who did not approve of the Council of Trent: he considered it as a political assembly, and by no means a true council. In 1637, he was committed to prison, as his friends say, because cardinal Richelieu wanted to be revenged on him, for refusing to vote in favour of the nullity of the marriage of the duke of Orleans with the princess of Lorrain Other reasons however were publicly given out, and attempts were made to ruin him as a teacher of false doctrines. It is said, the cardinal thought him so well qualified to answer the ministers who had written against cardinal Perron concerning the primacy of the pope and the real presence, that he exhorted him to undertake that work in prison, and offered him all the books and assistances necessary; but the abbot of Saint-Cyran replied, that "it was not for the honour of the church, that the head and principal mystery of it should be defended by a prisoner." He died of an apoplexy at Paris, in 1643: not however in confinement at Bois de Vincennes, as some have falsely asserted, but after he was set at liberty.

SAINT JOHN (Henry), lord viscount Bolingbroke, a great philosopher and politician, and famous for the part he acted under both these characters, was descended from an ancient and noble family, and born about 1672. His father was Sir Henry St. John, son of Sir Walter St. John, who died

died at Batterſea, his family-ſeat, July 3, 1708, in his 87th year: his mother was lady Mary, ſecond daughter and coheireſs of Robert Rich, earl of Warwic. He was bred up, with great care, under the inſpection of his grandfather, as well as his father, who neglected no means to improve and accompliſh him in his tendereſt years. Some have inſinuated, that he was educated in Diſſenting principles; and a certain writer ſays, that he "was well lectured by his grandmother and her confeſſor, Mr. Daniel Burgeſs, in the Preſbyterian way." He has dropped a hint in his letter to Pope, printed at the end of his letter to Sir W. Windham, which ſeems to countenance a notion of this kind; and that is, where he ſpeaks of being "condemned, when he was a boy, to read Manton, the Puritanical parſon, as he calls him, who made 119 ſermons upon the 119th Pſalm." But, whatever occaſional informations or inſtructions he might receive from his grandmother or her friends, it is very certain, that he had a regular and liberal education; and, having paſſed through Eton ſchool, was removed to Chriſt-church in Oxford, where it may fairly be inferred, from the company he kept and the friendſhips he made, many of which ſubſiſted in their full ſtrength ever after, that he ſoon rubbed off the ruſt of Puritaniſm, if indeed he ever contracted it.

By the time he left the univerſity, he was conſidered as a perſon of very uncommon qualifications; and one who was ſure to make a ſhining figure in the world; not, indeed, without reaſon. He was in his perſon perfectly agreeable; had a dignity mixed with ſweetneſs in his looks, and a manner extremely taking. He had much acuteneſs, great judgement, and a prodigious memory. Whatever he read he retained; and that in ſo ſingular a manner, as to make it entirely his own. In the earlier part of his life he did not read much, or at leaſt many books; for which he uſed to give the ſame reaſon, that Menage gave for not reading Moreri's Dictionary; namely, that "he was unwilling to fill his head with what did not deſerve a place there; ſince, when it was once in, he knew not how to get it out again." But it is probable, that in his youth he was not much given to reading and reflection. With great parts, he had, as it uſually happens, great paſſions; and theſe hurried him into many of thoſe indiſcretions and follies which are common to young men. The truth is, he was a very great libertine in his younger days; was much addicted to women, and apt to indulge himſelf in late hours, with all thoſe exceſſes that uſually attend them. This, however, did not wholly extinguiſh in him the love of ſtudy and the deſire of knowledge: "There has been ſomething always," ſays he, "ready to whiſper in my ear, while I ran the courſe of pleaſure and of buſineſs, 'Solve ſeneſcentem

mature ſanus equum;' 'and while 'tis well, releaſe thy aged horſe.' But my genius, unlike the demon of Socrates, whiſpered ſo ſoftly, that very often I heard him not, in the hurry of thoſe paſſions with which I was tranſported. Some calmer hours there were; in them I hearkened to him. Reflection had often its turn; and the love of ſtudy and the deſire of knowledge have never quite abandoned me. I am not, therefore, entirely unprepared for the life I will lead; and, it is not without reaſon, that I promiſe myſelf more ſatisfaction in the latter part of it than I ever knew in the former."

Whatever diſcredit theſe youthful extravagances might bring upon him, they did great honour to his parents; who, as his hiſtorian tells us, though they had it always in their power, yet would not produce him on the ſtage of public life till ſufficient time had been allowed, and every method tried, to wear them, in ſome meaſure at leaſt, away. Then they married him to the daughter and coheireſs of Sir Henry Winchecomb of Bucklebury, in the county of Berks, bart.; and upon this marriage a large ſettlement was made, which proved very ſerviceable to him in his old age, though a great part of what his lady brought him was taken from him, in conſequence of his attainder. The very ſame year he was elected for the borough of Wotton-Baſſet, and ſat in the fifth parliament of king William, which met Feb. 10, 1700; and in which Robert Harley, eſq. afterwards earl of Oxford, was choſen for the firſt time ſpeaker. This parliament was but of ſhort continuance; for, it ended June 24, 1701. The buſineſs of it was the impeachment of the king's miniſters, who were concerned in the concluſion of the two partition-treaties; and, Mr. St. John going with the majority, who were then conſidered as Tories, ought to be looked upon as coming into the world under that denomination. We obſerve this in his favour againſt thoſe who have charged him with changing ſides in the earlier part of his life. He was in the next parliament, that met Dec. following; which was the laſt in the reign of William, and the firſt in that of Anne. He was charged, ſo early as 1710, with having voted this year againſt the ſucceſſion in the Houſe of Hanover: but his hiſtorian ſays, that in a little piece of his publiſhed in 1731, when it was urged as a thing notorious and undeniable, he calls it "a falſe and impudent aſſertion;" that he farther affirms the bill for ſettling the Proteſtant ſucceſſion to have paſſed in 1701, and not in 1702; and likewiſe obſerves, that in the ſame year a bill was brought into parliament, by Sir Charles Hedges and himſelf, intituled, "A Bill for the farther ſecurity of his majeſty's perſon, and the ſucceſſion of the crown in the Proteſtant line, and extinguiſhing the hopes of the pretended prince

prince of Wales, and all other pretenders, and their open and ſecret abettors." What the little piece, here referred to, is, we know not; nor are we able to learn for certain, whether this noble perſon was or was not concerned in ſuch a vote. All we can pretend to ſay is, that no anſwer, which he ever gave to the charge, has yet been allowed to be ſatisfactory and deciſive. July 1702, upon the diſſolution of the ſecond parliament, the queen making a tour from Windſor to Bath, by way of Oxford, Mr. St. John attended her; and, at Oxford, with ſeveral perſons of the higheſt diſtinction, had the degree of doctor of laws conferred upon him.

Perſevering ſteadily in the ſame tory-connections, which he had manifeſtly embraced againſt the inclinations of his family, his father and grandfather being both whigs, he gained ſuch an influence and authority in the houſe, that it was thought proper to diſtinguiſh his merit; and, April 10, 1704, he was appointed ſecretary of war, and of the marines. As this poſt created a conſtant correſpondence with the duke of Marlborough, we may reaſonably preſume it to have been the principal foundation of the rumours raiſed many years after, that he was in a particular manner attached to that noble perſon. It is certain, that he knew the worth of that general, and was a ſincere admirer of him; but yet he was in no ſenſe his creature, as ſome have aſſerted. This he diſavowed, when the duke was in the zenith of his power; nor was he then charged, or ever afterwards, by the duke or ducheſs, with ingratitude or breach of engagements to them. Yet, as we ſay, he had the higheſt opinion of the duke, which he retained to the laſt moment of his life; and he has told us ſo himſelf in ſo inimitable a manner, that it would be wrong not to tranſcribe the paſſage. "By the death of king William," ſays he, "the duke of Marlborough was raiſed to the head of the army, and indeed of the confederacy: where he, a new, a private, man, a ſubject, acquired by merit and management a more deciding influence than high birth, confirmed authority, and even the crown of Great Britain, had given to king William. Not only all the parts of that vaſt machine, the grand alliance, were kept more compact and entire; but, a more rapid and vigorous motion was given to the whole: and, inſtead of languiſhing or diſaſtrous campaigns, we ſaw every ſcene of the war full of action. All thoſe wherein he appeared, and many of thoſe wherein he was not then an actor, but abettor however of their action, were crowned with the moſt triumphant ſucceſs. I take with pleaſure this opportunity of doing juſtice to that great man, whoſe faults I knew, whoſe virtues I admired, and whoſe memory, as the greateſt general

general and as the greateſt miniſter that our country or perhaps any other has produced, I honour."

But whatever might be his regard for the duke of Marlborough at the time we are ſpeaking of, it is certain that it muſt have been entirely perſonal; ſince nothing could be more cloſely united in all political meaſures than he was with Mr. Harley: and, therefore, when this miniſter was removed from the ſeals in 1707, Mr. St. John choſe to follow his fortune, and the next day reſigned his employment in the adminiſtration. He was not returned in the parliament which was elected in 1708; but, upon the diſſolution of it in 1710, Harley being made chancellor and under-treaſurer of the Exchequer, the poſt of ſecretary of ſtate was given to St. John. About the ſame time he wrote the famous "Letter to the Examiner," to be found among the firſt of thoſe papers: it was univerſally aſcribed to him, and is indeed an exquiſite proof of his keen abilities as a writer; for in this ſingle ſhort paper are comprehended the outlines of that deſign on which Swift employed himſelf for near a twelvemonth.

Upon the calling of a new parliament in November, he was choſen knight of the ſhire for the county of Berks, and alſo burgeſs for Wotton-Baſſet; and made his election for the former. He appeared now upon a ſcene of action, which called forth all his abilities. He ſuſtained almoſt the whole weight of the buſineſs of the peace of Utrecht, which however he was not ſuppoſed to negotiate to the advantage of his country; and therefore he has ſuſtained much ill-will and cenſure on that account ever ſince. The real ſtate of the caſe is, that "the two parties," as he himſelf owns, "were become factions in the ſtrict ſenſe of the word." He was of that which prevailed for peace, againſt thoſe who delighted in war; for, this was the language of the times: and ſo, a peace being reſolved on by the Engliſh miniſters at all adventures, it is no wonder if it was made with leſs advantage to the nation. He has owned this again, although he has juſtified the peace in general: "though it was a duty," ſays he, "that we owed to our country, to deliver her from the neceſſity of bearing any longer ſo unequal a part in ſo unneceſſary a war, yet was there ſome degree of merit in performing it. I think ſo ſtrongly in this manner, I am ſo incorrigible, that, if I could be placed in the ſame circumſtances again, I would take the ſame reſolution, and act the ſame part. Age and experience might enable me to act with more ability and greater ſkill; but, all I have ſuffered ſince the death of the queen ſhould not hinder me from acting. Notwithſtanding this, I ſhall not be ſurpriſed if you think that the peace of Utrecht was not anſwerable to the ſucceſs of the war, nor to the efforts

made in it. I think ſo myſelf; and have always owned, even when it was making and made, that I thought ſo. Since we had committed a ſucceſsful folly, we ought to have reaped more advantage from it than we did."

July, 1712, he had been created Baron St. John of Lediard-Tregoze in Wiltſhire, and viſcount Bolingbroke; and was alſo, the ſame year, appointed lord-lieutenant of the county of Eſſex. But, theſe honours not anſwering his expectations, (for, his ambition was undoubtedly great,) he formed a deſign of taking the lead in public affairs from his old friend Harley, then earl of Oxford; which proved in the iſſue unfortunate to them both. It muſt be obſerved, that Paulet St. John, the laſt earl of Bolingbroke, died the 5th of October preceding his creation; and that the earldom became extinct by his deceaſe. The honour, however, was promiſed to him: but, his preſence in the houſe of commons being ſo neceſſary at that time, Harley prevailed upon him to remain there during that ſeſſion; upon an aſſurance, that his rank ſhould be preſerved for him. But, when he expected the old title ſhould have been renewed in his favour, he was put off with that of viſcount; which he reſented as an affront, and looked on it as ſo intended by the treaſurer, who had got an earldom for himſelf. See how lord Bolingbroke ſpeaks of this: "I continued," ſays he, "in the houſe of commons during that important ſeſſion which preceded the peace; and which, by the ſpirit ſhewn through the whole courſe of it, and by the reſolutions taken in it, rendered the concluſion of the treaties practicable. After this, I was dragged into the houſe of lords in ſuch a manner as to make my promotion a puniſhment, not a reward; and was there left to defend the treaties alone. It would not have been hard," continues he, "to have forced the earl of Oxford to uſe me better. His good intentions began to be very much doubted of: the truth is, no opinion of his ſincerity had ever taken root in the party; and, which was worſe perhaps for a man in his ſtation, the opinion of his capacity began to fall apace.—I began in my heart to renounce the friendſhip which, till that time, I had preſerved inviolable for Oxford. I was not aware of all his treachery, nor of the baſe and little means which he employed then, and continued to employ afterwards, to ruin me in the opinion of the Queen, and every where elſe. I ſaw, however, that he had no friendſhip for any body; and that, with reſpect to me, inſtead of having the ability to render that merit, which I endeavoured to acquire, an addition of ſtrength to himſelf, it became the object of his jealouſy, and a reaſon for undermining me." There was alſo another tranſaction, which paſſed not long after lord Bolingbroke's being raiſed to the

peerage, and which helped to increaſe his animoſity to that miniſter. In a few weeks after his return from France, her Majeſty beſtowed the vacant ribbons of the order of the garter upon the dukes Hamilton, Beaufort, and Kent, and the earls Powlet, Oxford, and Strafford. Bolingbroke thought himſelf here again ill uſed, having an ambition, as the miniſter well knew, to receive ſuch an inſtance as this was of his miſtreſs's grace and favour. Upon the whole, therefore, it is no wonder, that, when the treaſurer's ſtaff was taken from this old friend, he expreſſed his joy by entertaining that very day, July 7, 1714, at dinner, the generals Stanhope, Cadogan, and Palmer, Sir William Wyndham, Mr. Craggs, and other gentlemen. Oxford ſaid upon his going out, that "ſome of them would ſmart for it;" and Bolingbroke was far from being inſenſible of the danger to which he ſtood expoſed: yet he was not without hopes ſtill of ſecuring himſelf, by making his court to the whigs; and it is certain, that a little before this he had propoſed to bring in a bill to the houſe of lords, to make it treaſon to inliſt ſoldiers for the Pretender, which was paſſed into an act.

Nevertheleſs, ſoon after the acceſſion of king George to the throne in 1714, the ſeals were taken from him, and all the papers in his office ſecured: yet, during the ſhort ſeſſion of parliament at this juncture, he applied himſelf with his uſual induſtry and vigour to keep up the ſpirits of the friends to the late adminiſtration, without omitting any proper occaſion of teſtifying his reſpect and duty to his majeſty; in which ſpirit he aſſiſted in ſettling the civil liſt, and other neceſſary points. But, ſoon after the meeting of the new parliament, finding himſelf in imminent danger, he withdrew, and croſſed the water privately to France, in March, 1715. The Continuator of Rapin's hiſtory repreſents him as having fled in a kind of panic: "Lord Bolingbroke's heart began to fail him," ſays that hiſtorian, "as ſoon as he heard that Prior was landed at Dover, and had promiſed to reveal all he knew. Accordingly that evening his lordſhip, who had the night before appeared at the play-houſe in Drury-lane, and beſpoke another play for the next night, and ſubſcribed to a new opera that was to be acted ſome time after, went off to Dover in diſguiſe, as a ſervant to Le Vigne, one of the French king's meſſengers:" but his lordſhip ever affirmed the ſtep to have been taken upon certain and repeated informations, that a reſolution was taken, by the men in power, not only to proſecute, but to purſue him to the ſcaffold.

Upon his arrival at Paris, he received an invitation from the Pretender, then at Barr, to engage in his ſervice: which he abſolutely refuſed, and made the beſt application, that his

preſent circumſtances would admit, to prevent the extremity of his proſecution in England. After a ſhort ſtay at Paris, he retired into Dauphiné, where he continued till the beginning of July; when, upon receiving a meſſage from ſome of his party in England, he complied with a ſecond invitation from the Pretender; and, taking the ſeals of the ſecretary's office at Commercy, he ſet out with them for Paris, and arrived thither the latter end of the ſame month, in order to procure from that court the neceſſary ſuccours for his new maſter's intended invaſion of England. The vote for impeaching him of high treaſon had paſſed in the houſe of commons the June preceding; and ſix articles were brought into the houſe, and read by Walpole, Aug. 4, 1715, which were in ſubſtance as follows: 1. "That whereas he had aſſured the miniſters of the States General, by order from her majeſty in 1711, that ſhe would make no peace but in concert with them; yet he ſent Mr. Prior to France, that ſame year, with propoſals for a treaty of peace with that monarch, without the conſent of the allies." 2. "That he adviſed and promoted the making of a ſeparate treaty or convention, with France, which was ſigned in September." 3. "That he diſcloſed to M. Meſnager, the French miniſter at London, this convention, which was the preliminary inſtruction to her majeſty's plenipotentiaries at Utrecht, in October." 4. "That her majeſty's final inſtructions to her ſaid plenipotentiaries were diſcloſed by him to the Abbot Gualtier, an emiſſary of France." 5. That he diſcloſed to the French the manner how Tournay in Flanders might be gained by them." 6. "That he adviſed and promoted the yielding up of Spain and the Weſt-Indies to the duke of Anjou, then an enemy to her majeſty."—Theſe articles were ſent up to the Lords in Auguſt; in conſequence of which, he ſtood attainted of high-treaſon, September the 10th of the ſame year.

In the mean time, his new engagements with the Pretender had the ſame iſſue: for, the year 1715 was ſcarcely expired, when the ſeals and papers of his new ſecretary's office were demanded, and given up; and this was ſoon followed by an accuſation branched into ſeven articles, in which he was impeached of treachery, incapacity, and neglect. Thus diſcarded, he reſolved to make his peace, if it were poſſible, at home. He ſet himſelf immediately in earneſt to this work; and in a ſhort time, by that activity which was the characteriſtic of his nature, and with which he conſtantly proſecuted all his deſigns, he procured, through the mediation of the earl of Stair, then the Britiſh ambaſſador at the French court, a promiſe of pardon, upon certain conditions, from the king, who, in July 1716, created his father Baron of Batterſea and

Viſcount

Viſcount St. John. Such an extraordinary variety of diſtreſsful events had thrown him into a ſtate of reflection; and this produced, by way of relief, a "Conſolatio Philoſophica," which he wrote the ſame year, under the title of "Reflections upon Exile." In this piece he has drawn the picture of his own exile; which, being repreſented as a violence, proceeding ſolely from the malice of his perſecutors, to one who had ſerved his country with ability and integrity, is by the magic of his pen converted not only into a tolerable, but what appears to be an honourable, ſtation. He had alſo this year written ſeveral letters, in anſwer to the charge laid upon him by the Pretender and his adherents, which were printed at London in 1735, 8vo, together with anſwers to them by Mr. James Murray, afterwards made Earl of Dunbar by the Pretender: but, being then immediately ſuppreſſed, are reprinted in "Tindal's Continuation of Rapin's Hiſtory of England." The following year, he drew up a vindication of his whole conduct with reſpect to the Tories, in the form of a letter to Sir William Wyndham, which was printed in 1753, 8vo. It is written with the utmoſt elegance and addreſs, and abounds with intereſting and entertaining anecdotes.

His firſt lady being dead, he eſpouſed about this time, 1716, a ſecond, of great merit and accompliſhments, who was niece to madam de Maintenon, and widow of the marquis de Villette; with whom he had a very large fortune, encumbered, however, with a long and troubleſome law-ſuit. In the company and converſation of this lady, he paſſed his time in France, ſometimes in the country, and ſometimes at the capital, till 1723: in which year, after the breaking up of the parliament, the king was pleaſed to grant him a full and free pardon. Upon the firſt notice of this favour, the expectation of which had been the governing principle of his political conduct for ſeveral years, he returned to his native country. It is obſervable, that biſhop Atterbury was baniſhed at this very juncture; and happening, on his being ſet aſhore at Calais, to hear that lord Bolingbroke was there, he ſaid, "Then I am exchanged!" His lordſhip having obtained, about two years after his return, an act of parliament to reſtore him to his family-inheritance, and to enable him to poſſeſs any purchaſe he ſhould make, pitched upon a ſeat of lord Tankerville, at Dawley near Uxbridge in Middleſex; where he ſettled with his lady, and gratified the politeneſs of his taſte by improving it into a moſt elegant villa. Here he amuſed himſelf with rural employments, and with correſponding and converſing with Pope, Swift, and other friends; but was by no means ſatisfied within: for he was yet no more than a mere titular Lord, and ſtood excluded from a

ſeat in the houſe of peers. Inflamed with this taint that yet remained in his blood, he entered again, in 1726, upon the public ſtage; and, diſavowing all obligations to the miniſter Walpole, to whoſe ſecret enmity he imputed his not having received the full effects of royal mercy intended, he embarked in the oppoſition, and diſtinguiſhed himſelf by a multitude of pieces, written during the ſhort remainder of that reign, and for ſome years under the following, with great boldneſs againſt the meaſures that were then purſued. Beſides his papers in the "Craftſman," he publiſhed ſeveral pamphlets, which were afterwards reprinted in the ſecond edition of his "Political Tracts," and in the collection of his works.

Having carried on his part of the ſiege againſt the miniſter with inimitable ſpirit for ten years, he laid down his pen, upon a diſagreement with his principal coadjutors; and, in 1735, retired to France, with a full reſolution never to engage more in public buſineſs. Swift, who knew that this retreat was the effect of diſdain, vexation, and diſappointment, that his lordſhip's paſſions ran high, and that his attainder unreverſed ſtill tingled in his veins, concluded him certainly gone once more to the pretender, as his enemies gave out: but he was rebuked for this by Pope, who aſſured him, that it was abſolutely untrue in every circumſtance, that he had fixed in a very agreeable reitrement near Fontainbleau, and made it his whole buſineſs *vacare literis*. He had now paſſed the 60th year of his age; and through as great a variety of ſcenes, both of pleaſure and buſineſs, as any of his contemporaries. He had gone as far towards reinſtating himſelf in the full poſſeſſion of his former honours as great parts and great application could go; and was at length convinced, that the door was finally ſhut againſt him. He had not been long in his retreat, when he began a courſe of "Letters on the ſtudy and uſe of Hiſtory," for the uſe of lord Cornbury, to whom they are addreſſed. They were publiſhed in 1752; and, though they are drawn up, as all his works are, in a moſt elegant and maſterly ſtyle, and abound with the juſteſt and deepeſt reflections, yet, on account of ſome freedoms taken with eccleſiaſtical hiſtory, they expoſed him to much cenſure. Subjoined to theſe letters are, his piece "upon exile," and a letter to lord Bathurſt "on the true uſe of ſtudy and retirement;" both full of the fineſt reflections, as finely expreſſed.

Upon the death of his father, who lived to be extremely old, he ſettled at Batterſea, the ancient ſeat of the family, where he paſſed the reminder of his life in the higheſt dignity. His age, his great genius, perfected by long experience and much reflection, gave him naturally the aſcendant over all men:

men; and he was, in truth, a kind of oracle to all men. He was now as great a philoſopher as he had been a ſtateſman: he read, he reflected, he wrote abundantly. Pope and Swift, one the greateſt poet, the other the greateſt wit of his time, perfectly adored him; and it is well known, that the former received from him the materials for his incomparable poem, "The Eſſay on Man." Read the following words of a noble lord, who knew experimentally the ſweets of *otium cum dignitate:* "Lord Bolingbroke," ſays he, "had early made himſelf maſter of books and men; but, in his firſt career of life, being immerſed at once in buſineſs and pleaſure, he ran through a variety of ſcenes in a ſurpriſing and eccentric manner. When his paſſions ſubſided by years and diſappointments, when he improved his rational faculties by more grave ſtudies and reflection, he ſhone out in his retirement with a luſtre peculiar to himſelf, though not ſeen by vulgar eyes. The gay ſtateſman was changed into a philoſopher, equal to any of the ſages of antiquity. The wiſdom of Socrates, the dignity and eaſe of Pliny, and the wit of Horace, appeared in all his writings and converſation."

Yet, even in this retirement, it is plain that he did not neglect the conſideration of public affairs; for, after the concluſion of the laſt war in 1747, upon meaſures being taken which did not agree with his notions of political prudence, he began, "Some Reflections on the preſent ſtate of the nation, principally with regard to her taxes and debts, and on the cauſes and conſequences of them:" but he did not finiſh them. In 1749, came out his "Letters on the ſpirit of patriotiſm, on the idea of a patriot king, and on the ſtate of parties at the acceſſion of king George I:" with a preface wherein Pope's conduct, with regard to that piece, is repreſented as an inexcuſable act of treachery to him. Pope, it ſeems, had cauſed ſome copies of theſe letters, which had been lent him for his peruſal, to be clandeſtinely printed off; which, however, if it was without the knowledge of his noble friend, was ſo far from being treacherouſly meant to him, that it proceeded from an exceſs of love and admiration of him. The noble lord knew this well enough, and could not poſſibly ſee it in any other light: but, being angry with Pope, for having taken Mr. Warburton into his friendſhip, of whom Bolingbroke thought very ill, and for having adopted at the inſtigation of Warburton a ſyſtem different from what had been laid down in the original "Eſſay on Man," he could not forbear giving a little vent to his reſentment: and his lordſhip was the more to blame as he himſelf has in effect excuſed Pope by ſaying, that he was in

a very infirm ſtate, and even in his laſt illneſs, when he ſuffered this change of principles to be made in him.

His lordſhip had often wiſhed to draw his laſt breath at Batterſea; and this he did Nov. 15, 1751, on the verge of 80. His corpſe was interred with thoſe of his anceſtors in that church, where there is a marble monument erected to his memory, with the following inſcription:

Here lies
HENRY ST. JOHN:
In the reign of Queen Anne
Secretary of war, ſecretary of ſtate,
And Viſcount Bolingbroke.
In the days of King George I,
And King George II.
Something more and better.
His attachment to Queen Anne
Expoſed him to a long and ſevere perſecution.
He bore it with firmneſs of mind;
The enemy of no national party,
The friend of no faction.
Diſtinguiſhed under the cloud of a proſcription,
Which had not been intirely taken off,
By zeal to maintain the liberty,
And to reſtore the ancient proſperity
Of Great Britain."

His lordſhip's eſtate and honours deſcended to his nephew, the late lord Bolingbroke: the care and benefit of his manuſcripts he left to Mallet, who publiſhed them, together with his works already printed, in 1754, 5 vols. 4to. They may well enough be divided into political and philoſophical works: the former of which have been touched upon already, and conſiſt of "Letters upon Hiſtory," "Letter to Wyndham," "Letters on Patriotiſm," and papers in the "Craftſman;" which had been ſeparately printed in 3 vols. 8vo, under the title of "Diſſertation upon Parties," Remarks on the Hiſtory of England," and "Political Tracts." His philoſophical works conſiſt of, "The ſubſtance of ſome letters written originally in French about 1720 to Mr. de Pouilly; letter occaſioned by one of abp. Tillotſon's Sermons; and letters or eſſays addreſſed to Alexander Pope, eſq.;" in which all ſubjects relating to philoſophy and religion are treated in a moſt agreeable and elegant manner. As Mallet had publiſhed an 8 o edition of the "Letters on Hiſtory," and the "Letter to Wyndham," before the 4to edition of the works came out, ſo he afterwards publiſhed ſeparately the philoſophical writings, 5 vols. 8vo. Theſe eſſays, addreſſed to Pope, on philoſophy and religion, contain many things which claſh with the

the great truths of revelation; and, on this account, not only expoſed the deceaſed author to the animadverſions of ſeveral writers, but occaſioned alſo a preſentment of his works by the grand jury of Weſtminſter. His lordſhip, it is to be feared, was a very indifferent Chriſtian, ſince there are numberleſs aſſertions in his works plainly inconſiſtent with any belief of revelation: but then there are numberleſs truths, ſet forth in the fineſt manner, with all the powers of elegance and fancy; and which will amply reward the attention of a reader, who knows how to diſtinguiſh them from the errors with which they are mixed. Swift has ſaid, in a letter to Pope, that "If ever lord Bolingbroke trifles, it muſt be when he turns divine:" but then he allows, that "when he writes of any thing in this world, he is not only above trifling, but even more than mortal." In ſhort, whatever imperfections may be diſcovered in him with regard to certain principles and opinions, he was conſidered as a man of great parts and univerſal knowledge, the moſt extraordinary perſon of the age he lived in; and as a writer, one of the fineſt that any age has produced.

Pope eſteemed him almoſt to a degree of adoration; and has blazoned his character in the brighteſt colours that wit could invent, or fondneſs beſtow. In the concluſion of his "Eſſay on Man," in particular, the bard has immortalized both himſelf and his noble friend, by whoſe perſuaſion this didactic poem was begun and finiſhed.

It may be proper to obſerve, that a great many letters, and ſome little pieces of poetry, for which he had a natural and eaſy turn [A], are not to be found in the edition of his works; as are not ſome pieces, publiſhed in the 8vo collection of his "Political Tracts," and the dedication to lord Orford prefixed to his "Remarks on the Hiſtory of England."

SAINTE-MARTHE, in Latin Sammarthanus; the name of a family in France, which for more than an hundred years has been fruitful in men of letters. The firſt GAUCHER DE SAINTE-MARTHE had a ſon named Charles, born in 1512, who became phyſician to Francis II, and was remarkable for his eloquence. Queen Margaret of Navarre and the ducheſs of Vendome honoured him with their particular eſteem, and conferred favours upon him; and therefore, when thoſe ladies died in 1550, he teſtified his grief by a funeral oration upon each, which he cauſed to be publiſhed the ſame year. That upon the queen was in Latin, the other in French.

[A] See Nichols's "Seleſt Collection," vol. IV. pp. 321. 333. 334. vol. VII. p. 68.

There is alſo ſome Latin and French poetry of his in being. He died in 1555.

SCEVOLE, the nephew of Charles, was born at Loudun in 1536, and became very diſtinguiſhed both in learning and buſineſs. He loved letters from his infancy, and made a very great progreſs in them. He learned the Latin, Greek, and Hebrew, tongues; and became an orator, a lawyer, a poet, and an hiſtorian. The qualities of his heart are ſaid to have anſwered thoſe of his head: for, he is repreſented as having been a good friend, zealous for his country, and of inviolable fidelity to his prince. He had, in the reigns of Henry III, and Henry IV, ſeveral conſiderable employments, which he ſuſtained with great reputation. In 1579, he was governor of Poitiers, and afterwards treaſurer of France for this diſtrict. In 1593 and 1594, he exerciſed the office of intendant of the finances, in the army of Bretagne, commanded by the duke de Montpenſier: and, in the latter of theſe years, he reduced Poitiers to the ſubjection of Henry IV, for which ſingular ſervice that prince was greatly obliged to him. Some time after, he conceived thoughts of retiring to his own country, and ſpending the remainder of his life in contemplation and tranquillity: but he was again made governor of Poitiers; and this dignity was conferred on him with ſuch ſingular circumſtances of favour and eſteem, that he could not decline it. Upon the expiration of this office, he went to Paris, and thence to Loudun, where he lived the reſt of his days "in otio cum dignitate." This town had been often protected from ruin in the civil wars merely by his credit; and therefore could not but regard him as its protector and ſaviour. The inhabitants called him the father of his country. He died there in 1623, regretted by all the world; and his funeral oration was made by the famous Urban Grandier. He was the author of "La loüange de la ville de Poitiers, 1573;" "Opera Poetica," conſiſting of odes, elegies, epigrams, and ſacred poems, in French and Latin, 1575; "Gallorum doctrina illuſtrium elogia, 1598:" but his chief work, and that which keeps his name ſtill alive in the republic of letters, is his work called "Pædotrophia, ſeu de puerorum educatione," printed in 1584, and dedicated to Henry III. This poem went through ten editions in the author's life-time, and hath gone through as many ſince. It was neatly printed at London 1708, in 12mo, together with the "Callipædia" of Quillet, who declares, in that poem, how infinitely he admired it.

Scevole left ſeveral ſons; of whom Abel, the eldeſt, born at Loudun in 1570, applied himſelf, like his father, to literature. He cultivated French and Latin poetry, and ſucceeded in it. His Latin poems were printed with thoſe of his father in

in 1632, 4to, but are inferior to them. Lewis XIII. ſettled on him a penſion, for the ſervices he had done him, and made him a counſellor of ſtate. In 1627, he was made librarian to the king at Fontainebleau; and had after that other commiſſions of importance. He died at Poitiers in 1652: his "Opuſcula Varia" were printed there in 1645, 8vo. This Abel had a ſon of his own name, born in 1630, and afterwards diſtinguiſhed by his learning. He ſucceeded his father as librarian at Fontainebleau, and in that quality preſented to Lewis XIV, in 1668, "Un Diſcours pour le rétabliſſement de cette Bibliotheque." He died in 1706.

Scevole's ſecond and third ſons, Scevole and Lewis, were born in 1571. They were twin-brothers, of the ſame temper, genius, and ſtudies; with this difference only, that Scevole continued a layman, and married, while Lewis embraced the eccleſiaſtical ſtate. They ſpent their lives together in perfect union, and were occupied in the ſame labours. They were both counſellors to the king, and hiſtoriographers of France. They were both interred at St. Severin in Paris, in the ſame grave; though Scevole died in 1650, and Lewis did not die till 1656. They diſtinguiſhed themſelves by their knowledge, and in conjunction compoſed the "Gallia Chriſtiana."

Beſides theſe, there were DENIS, PETER SCEVOLE, ABEL LEWIS, and CLAUDE, DE SAINTE-MARTHE, all men of learning, and who diſtinguiſhed themſelves by various publications; but their works are not of a nature to make a particular enumeration of them neceſſary here. They relate to things peculiar to the eccleſiaſtical and civil ſtate of France, and things of no importance at all to a foreigner.

SALARIO, was a painter of great eminence in the 15th century. He was alſo a diſciple of Leonardo da Vinci. Salario was born at Milan in 1487, and died at Florence at the age of 72.

SALE (GEORGE), a learned Engliſhman, who died at London in 1736, after having done much ſervice to the republic of letters. He had a principal hand in the "Univerſal Hiſtory," and executed all the Oriental part of it. He was alſo engaged in other things: but his capital work is, "The Koran, commonly called the Alcoran of Mohammed, tranſlated into Engliſh immediately from the original Arabic; with explanatory notes taken from the moſt approved commentators. To which is prefixed, a Preliminary Diſcourſe, 1734," 4to. The Preliminary Diſcourſe conſiſts of 186 pages, and is divided into eight ſections, which treat of the following particulars: Sect 1. "Of the Arabs before Mohammed, or, as they expreſs it, in the 'time of ignorance;' their hiſtory, religion, learning, and cuſtoms." Sect. 2. "Of the ſtate of Chriſtianity, particularly of

of the Eaſtern Churches, and of Judaiſm, at the time of Mohammed's appearance; and of the methods taken by him for eſtabliſhing his religion, and the circumſtances which concurred thereto." Sect. 3. "Of the Korân itſelf, the peculiarities of that book, the manner of its being written and publiſhed, and the general deſign of it." Sect. 4. "Of the doctrines and poſitive precepts of the Korân, which relate to Faith and religious Duties." Sect. 5. "Of certain negative precepts in the Korân." Sect. 6. "Of the inſtitutions of the Korân in civil affairs." Sect 7. "Of the months commanded by the Korân to be kept ſacred, and of the ſetting apart of Friday for the eſpecial ſervice of God." "Sect 8. "Of the principal ſects among the Mohammedans; and of thoſe who have pretended to propheſy among the Arabs in or ſince the time of Mohammed." This Preliminary Diſcourſe, as ſhould ſeem, might deſerve to be publiſhed ſeparately from the Korân.

For ſomething more about Sale, ſee AMHURST.

SALISBURY (JOHN of), an Engliſh divine, antiquarian, and critical author, flouriſhed in the times of K. Stephen, and Hen. II. His works, though little known, are yet certainly curious and valuable. He appears to have been well read in all the Latin claſſics, whom he not only quotes, but ſeems both to reliſh and underſtand.

SALISBURY (ROBERT CECIL, earl of), an eminent ſtateſman in the reigns of Elizabeth and James I. was the ſon of William lord Burleigh, by his ſecond lady, Mildred, eldeſt daughter of Sir Anthony Cooke. The exact time of his birth is not known; but it is ſuppoſed to have been about the year 1550. He was educated at St. John's college Cambridge, where he took the degree of maſter of arts. He had the advantage of being a courtier from his cradle, and of being trained under his excellent father; by which means he became a great proficient in all ſtate affairs. He was accordingly employed by queen Elizabeth in important negotiations, and matters of the greateſt conſequence. Her majeſty having conferred on him the honour of knighthood, ſhe ſent him aſſiſtant to the earl of Derby, ambaſſador to the king of France. At his return ſhe made him, in 1596, ſecond ſecretary of ſtate with Sir Francis Walſingham; and, after the death of that great man, he continued principal ſecretary of ſtate as long as he lived. In 1597, he was conſtituted chancellor of the duchy of Lancaſter, and lord privy-ſeal. In 1598, he was one of the commoners ſent into France, to negotiate a peace between that crown and Spain; and he ſoon after ſucceeded his father, the lord Burleigh, in the office of maſter of the wards. He ſucceeded him alſo in the character

of

of prime miniſter; for, from the time of lord Burleigh's death, the public affairs were chiefly under the direction of Sir Robert Cecil. He diſplayed very conſiderable political abilities, and maintained an extenſive correſpondence in moſt of the countries of Europe. He was very active in the oppoſition againſt the earl of Eſſex, and appears to have been a principal inſtrument in bringing that unfortunate nobleman to the block.

Queen Elizabeth dying on the 24th of March, 1603, it was Sir Robert Cecil who firſt publicly read her will, and proclaimed king James I. And he ſo much ingratiated himſelf with that monarch, that, on the 13th of May this year, he was created baron of Eſſenden in Rutlandſhire; the 20th of Auguſt, 1604, viſcount Cranbourne in Dorſetſhire; and, on the 4th of May, 1605, earl of Saliſbury. He was alſo appointed chancellor of the univerſity of Cambridge; and on the 20th of May, 1605, inſtalled knight of the Garter. He continued to apply himſelf to the management of public affairs with extreme aſſiduity; and, upon the death of the earl of Dorſet, in 1608, was advanced to the poſt of lord high treaſurer of England; when, finding the exchequer almoſt exhauſted, he laboured with great diligence to increaſe the royal revenues, and employed every method which he could deviſe for that purpoſe. His indefatigable application to public buſineſs threw him at length into a conſumption of the lungs; and, after having been for ſome time in a declining condition, he was attacked, in the beginning of the year 1612, with a tertian ague, which turned to a complication of the dropſy and ſcurvy. Theſe united diſorders put a period to his life on the 24th of May in that year. He was a nobleman of uncommon abilites and ſagacity, and was perfectly acquainted with the ſtate and intereſts of the nation. King James uſed to call him his "Little Beagle," alluding to the many diſcoveries he made, of which he ſent him intelligence.

SALLENGRE (Albert Henry de), an ingenious and laborious writer, was born at the Hague in 1694; his father being receiver-general of Walloon Flanders, and of an ancient and conſiderable family. He was educated with great care, and ſent at a proper age to Leyden; where he ſtudied hiſtory under Perizonius, philoſophy under Bernard, and law under Voetius and Noodt. Having finiſhed his academical ſtudies with honour, he returned to his parents at the Hague, and was admitted an advocate in the court of Holland. After the peace of Utrecht in 1713, he went to France; and ſpent ſome time at Paris in viſiting libraries, and in cultivating friendſhips with learned men. In 1716, he was made counſellor

fellor to the princeſs of Naſſau; and, the year after, commiſſary of the finances of the States General. He went again to France in 1717; and two years after to England, where he was elected fellow of the Royal Society. He was author of ſeveral publications, which ſhewed parts, learning, and induſtry; and without doubt would, if he had lived, have been of great uſe and ornament to the republic of letters, but, catching the ſmall-pox, he died of it, 1723, in his 30th year.

He had a hand in the "Literary Journal," which began at the Hague in 1713. In 1714, he publiſhed "L'Eloge de l'Yvreſſe," a piece of much ſpirit and gaiety; in 1715, "Hiſtoire de Pierre de Montmaur," a collection of all the pieces written againſt this famous paraſite, with a prefatory diſcourſe, giving an account of them; in 1716, "Commentaires ſur les Epitres d'Ovide par M. de Meziriac," with a diſcourſe upon the life and works of Meziriac; the ſame year, "Poéſies de M. de la Monnoye;" in 1716, 1718, 1719, "Novus Theſaurus Antiquitatum Romanarum," a Supplement to Grævius's collection, in 3 vols. folio; in 1718, "Huetii de rebus ad eum pertinentibus Commentarius," with a preface written by himſelf.

So far he was, we ſee, chiefly an editor of other people's works; but, at the time of his death, he was very buſy upon a conſiderable one of his own: and that was, "A Hiſtory of the United Provinces from 1609, to the concluſion of the peace of Munſter in 1648." It was publiſhed at the Hague in 1728, with this title; "Eſſai d'une Hiſtoire des Provinces Unies pour l'année 1621, ou la Treve finit, et la Guerre recommence avec l'Eſpagne," 4to.

SALLO (Denis de), a French writer, famous for inventing literary journals, was deſcended from an ancient and noble family, and born at Paris in 1626. He was far from being one of thoſe children who aſtoniſh us by their forwardneſs: on the contrary, he was very dull and heavy, and gave little hopes of any progreſs in letters or ſcience. His genius broke out all at once afterwards; and he not only acquired the Greek and Latin tongues in a maſterly way, but maintained public theſes in philoſophy with prodigious applauſe. He then ſtudied the law, and was admitted a counſellor in the parliament of Paris in 1652. He did not ſuffer himſelf, however, to be ſo immerſed in buſineſs as to neglect the purſuit of letters: he read all kinds of books, made curious reſearches, and kept a perſon always near him to take down his reflections, and to make abſtracts. In 1664, he formed the project of a "Journal des Sçavans;" and, the year following, began to give it to the public under the name of Sieur de Herouville,

rouville, which was that of his valet de chambre. But he played the critic too ſeverely, and gave great offence to thoſe who knew how to make returns. Menage's "Amœnitates Juris Civilis" was one of the firſt of thoſe works which fell under Sallo's cognizance, and was cenſured pretty ſmartly: which cenſure provoked Menage to treat our critic with great ſeverity in his preface to the works of Malherbe, printed in 1666. Charles Patin's "Introduction à la connoiſſance des médailles" was another work our journaliſt took liberties with; and this excited his father Guy Patin to abuſe both him and his journal with as little ceremony and reſerve as he dealt with all who diſpleaſed and provoked him. In ſhort, the newneſs and ſtrangeneſs of the thing, and the natural diſlike that people have to be criticiſed, raiſed ſuch a ſtorm againſt Sallo, that he was not able to weather it out; and therefore, after having publiſhed his third journal, he dropped the work, or rather turned it over to the Abbé Gallois, who, re-aſſuming it the next year, contented himſelf, inſtead of criticizing and cenſuring, with giving titles and making extracts. All the nations of Europe followed this plan of Sallo; and different literary journals ſprang up every where under different titles. Voltaire, after mentioning Sallo as the inventor of this kind of writing, ſays, that "it was brought to perfection by Bayle, but afterwards diſhonoured by other journals, which were publiſhed at the deſire of avaricious book-ſellers, and written by obſcure men, who filled them with erroneous extracts, follies, and lies. Things," ſays he, "are come to that paſs, that praiſe and cenſure are all made a public traffic, eſpecially in periodical papers; and letters have fallen into diſgrace by the management and conduct of theſe infamous ſcribblers."

Sallo died in 1669; and, although he publiſhed a piece or two of his own, yet he is now to be commemorated only for ſetting on foot a ſcheme eventually of infinite uſe to letters.

SALLUSTIUS (Caius Crispus), an ancient Roman hiſtorian, was born at Amiternum, a city of Italy, a year after the poet Catullus was born at Verona; that is, in the year of Rome 669, and before Chriſt 85. His family was Plebeian, and not Patrician, as appears from his being afterwards tribune of the people; and it is obſervable, that he is on all occaſions ſevere upon the nobles, particularly in his "Hiſtory of the Jugurthine War." His education was liberal, and he made the beſt uſe of it; of which we need no other proof, than thoſe valuable hiſtorical monuments of his, that are happily tranſmitted to us among the few remains of antiquity. Suetonius has told us the name of his maſter in his book "De illuſtribus Grammaticis." No man has inveighed

veighed more ſharply againſt the vices of his age than this hiſtorian; yet no man had leſs pretenſions to virtue than he. His youth was ſpent in a moſt lewd and profligate manner; and his patrimony almoſt ſquandered away, when he had ſcarcely taken poſſeſſion of it. M. Varro a writer of undoubted credit, relates, in a fragment preſerved by Aulus Gellius, that Salluſt was actually caught in bed with Fauſta, the daughter of Sylla, by Milo her huſband, who ſcourged him very ſeverely, and did not ſuffer him to depart till he had redeemed his liberty with a conſiderable ſum.

A. U. C. 694, he was made queſtor, and in 702 tribune of the people; in neither of which places is he allowed to have acquitted himſelf at all to his honour. By virtue of his queſtorſhip, he obtained an admiſſion into the ſenate; but was expelled thence by the cenſors in 704, on account of his immoral and debauched way of life. The author of the invective againſt him, which is falſely attributed to Cicero, ſays, that after his expulſion from the ſenate, he was no longer ſeen in Rome; and ſuſpects that he fled to Cæſar who was then in Gaul. It is certain, that in 705 Cæſar reſtored him to the dignity of a ſenator; and, to introduce him into the houſe with a better grace, made him a queſtor a ſecond time. In the adminiſtration of this office, he behaved himſelf very ſcandalouſly; expoſed every thing to ſale, that he could find a purchaſer for; and, if we may believe the author of the invective, thought nothing wrong which he had a mind to do: "Nihil non venale habuerit, cujus aliquis emptor fuit; nihil non æquum et verum duxit, quod ipſi facere collibuiſſet." In 707, when the African war was at an end, he was made prætor for his ſervices to Cæſar, and ſent to Numidia, where he acted the ſame part as Verres had done in Sicily; outrageouſly plundered the province, and returned with ſuch immenſe riches to Rome, that he purchaſed a moſt magnificent building upon mount Quirinal, with thoſe gardens which to this day retain the name of "Salluſtian Gardens," beſides his country-houſe at Tivoli. How he ſpent the remainder of his life, we have no account; but probably in adorning his houſes, in building villas, and in procuring all thoſe elegances and delights which were proper to gratify an indolent and luxurious humour. Euſebius tells us, that he married Terentia, the divorced wife of Cicero; and that he died at fifty in 719, which was about four years before the battle of Actium.

The early Chriſtians, who were more remarkable for the ſtrictneſs of their lives than the elegance of their writings, uſed to ſay of themſelves, "non magna loquimur, ſed vivimus." Our hiſtorian muſt have reverſed this, and ſaid,

"non

"non magna vivimus, ſed loquimur;" ſince no man wrote better, and at the ſame time lived worſe. The ancients themſelves allowed him the firſt place among their hiſtorians, as appears from theſe lines of Martial;

"Hic erit, ut perhibent doctorum corda virorum,
"Criſpus Romana Primus in Hiſtoria."

and they have been followed in this by many of the moderns. Le Clerc, who has written the life of Salluſt, is very angry at him for thus crying up virtue, while he continued to practiſe vice; "multo magis," ſays he, "iram noſtram movent improborum honeſti ſermones:" becauſe he thinks it injurious to the cauſe of virtue, to be patronized by ſuch advocates. Now we think juſt the contrary. Virtue, as it ſhould ſeem, cannot derive a greater ſanction than from the praiſes beſtowed on it by vicious men; whoſe reaſon forces them to approve what their paſſions will not ſuffer them to practiſe. Nor is there that ſingularity in ſuch a character which is generally imagined. There is not perhaps a man breathing, who may not ſay with Ovid, "Video meliora proboque, deteriora ſequor." Our Sir Richard Steele felt this in a high degree; which made him wiſh, that there was ſome word in our language to expreſs a lover of virtue, as philoſopher among the Greeks expreſſed a lover of wiſdom. When therefore we find Salluſt lamenting, as he does in the beginning of the "Hiſtory of Catiline's Conſpiracy," his having been ſo deeply engaged in the vices of his age, and reſolving for the future not to ſpend his precious time in idleneſs and luxury, "ſocordia atque deſidia bonum otium conterere," there is no reaſon at all to doubt of his ſincerity, (for, ſuch reflections are very natural under any ſtroke of adverſity, or ſeaſon of diſgrace, which he was probably in when he made them,) but rather to pity the unhappineſs of his conſtitution and nature, which would not ſuffer him to keep his reſolution, when he afterwards became more proſperous.

Of many things which he wrote we have nothing remaining, but his "Hiſtories of the Catilinarian and Jugurthine wars;" together with ſome orations, or ſpeeches, printed with his fragments. He was allowed to have every perfection as an hiſtorian; but cenſured by his contemporaries as a writer, for affecting obſolete expreſſions, and reviving old words from "Cato's Origines." The moderns cannot be ſuppoſed to ſee the full force, or to judge exactly of this cenſure: we may juſt obſerve, however, upon this occaſion, that there are numberleſs words in our oldeſt Engliſh writers, now grown obſolete, that are ſtronger and more expreſſive than thoſe which have ſupplied their places; and, that perhaps,

among the various methods propoſed for the perfecting of our language, it would be none of the leaſt conſiderable to revive ſuch words.

The editions of Salluſt are innumerable. Waſſe, a learned critic of our own country, gave a correct edition of him at Cambridge, 1710, "cum notis integris variorum et ſuis," in 4to; and he has been ſince publiſhed by Havercamp at Amſterdam, 1742, in 2 vols. 4to.

SALMANASAR, king of Aſſyria, whom the Bible calls Suah, ſucceeded Tiglathphalaſar, his father, A. M. 3276. Being inſenſed at Hoſea, king of Samaria, for refuſing to pay him tribute, and for putting himſelf under the protection of the king of Egypt, he beſieged him three years in Samaria, which he at laſt took, and carried the people captive into Aſſyria, which put an end to the kingdom of Iſrael.

He was afterwards vanquiſhed by the Tyrians, and died the following year. His ſon Sennacherib ſucceeded him.

SALMASIUS (CLAUDIUS), or CLAUDIUS DE SALMASIA, a man of moſt uncommon abilities and immenſe erudition, was deſcended from an ancient and noble family, and born at or near Semur in France. His birth has been uſually placed in 1588; but the writer of his life declared this to have been done without any authority at all, and affirms it to have happened in 1596. His father Benignus de Salmaſia was a king's counſellor, eminent in the law, and a member of the parliament of Burgundy. He was alſo a man of great learning; and therefore undertook and continued the buſineſs of his ſon's education, till he had grounded him well in the Latin and Greek tongues. The ſon made as hopeful a progreſs as the fondeſt father could wiſh; for we are told, that he could conſtrue Pindar very exactly, and make verſes both in Latin and Greek, when not more than ten years of age. At eleven, his father was about ſending him to ſtudy philoſophy under the Jeſuits at Dijon; but the ſon expreſſed a diſinclination to this, and obtained leave to go to Paris. His mother, it ſeems, was a Proteſtant, and had been infuſing new notions into him upon the ſubject of religion; ſo that he had already conceived prejudices againſt Popery, and therefore was for avoiding all connections with its profeſſors. To Paris he went, where he made acquaintance with the learned; who were all aſtoniſhed to find ſuch forwardneſs of parts, and even erudition, in a boy. He ſtayed here between two and three years; converſed much with the doctors of the Reformed church; and, in ſhort, confirmed himſelf in the Reformed religion, which being now reſolved to embrace openly, he aſked his father leave to go into Germany, and particularly to Heidelberg, where he ſhould breathe a freer air.

air. His father knowing his inclinations, and fearing leſt he ſhould, by renouncing the Catholic religion, diſqualify himſelf for the honours which he himſelf then poſſeſſed, and propoſed to tranſmit to him at his death, demurred upon this affair, and endeavoured to put him off from time to time; but the ſon at length obtaining leave, though it was granted with much reluctance, ſet off from Paris, with ſome merchants who were going to Francfort fair, and arrived at Heidelberg when he was in his 14th year.

He brought recommendatory letters to all the learned there from Iſaac Caſaubon, with whom he had been particularly intimate at Paris; ſo that he was at once upon the moſt familiar terms with Dionyſius Gothofredus, Janus Gruterus, and others. He immediately put himſelf under Gothofredus, to ſtudy the civil law; and applied to it with that intenſeneſs with which he applied to every thing. He obliged his father greatly by this; and, by his growing reputation and authority in learned matters, gained at length ſo much upon the old gentleman, as to draw him over after him to the Reformed Religion. By the friendſhip of Gruterus, he had the free uſe of the Palatine library, which was a very rich and noble one; and there employed himſelf in turning over books of all kinds, comparing them with manuſcripts, and even in tranſcribing manuſcripts which were not printed. He did this almoſt without ceaſing; and he always ſat up every third night. By this means, though a youth, he obtained a great and extenſive reputation in the republic of letters; inſomuch that he was now known every where to be, what Iſaac Caſaubon had ſome years before pronounced him, "ad miraculum doctus;" but at the ſame time hurt his conſtitution, and brought on an illneſs, which laſted him above a year, and from which he with difficulty recovered.

When he had ſpent three years at Heidelberg, he returned to his parents in Burgundy; whence he made frequent excurſions to Paris, and kept up a correſpondence with Thuanus, Rigaltius, and the learned of thoſe times. He had begun his publications at Heidelberg, and he continued them to the end of his life. They gained him as much glory as vaſt erudition can gain a man. His name was ſounded throughout Europe; and he had the greateſt offers from foreign princes and univerſities. The Venetians thought his reſidence among them would be ſuch an honour, that they offered him a prodigious ſtipend; and with this condition, that he ſhould not be obliged to read lectures above three times a year. We are told, that our univerſity of Oxford made ſome attempts to get him over into England; and it is certain, that the pope made ſimilar overtures, though Salmaſius had not only deſerted his

religion, and renounced his authority, but had actually written againſt the papacy itſelf. He withſtood all theſe ſolicitations, for reaſons which were to him good ones; but, in 1632, complied with an invitation from Holland, and went with his wife, whom he had married in 1621 at Leyden. He did not go there to be profeſſor, or honorary profeſſor; but, as Voſſius in his "Funeral Oration" expreſſes it, "to honour the univerſity by his name, his writings, his preſence."

Upon the death of his father, in 1640, he returned for a certain time into France; and, on going to Paris, was greatly careſſed by cardinal Richelieu, who uſed all poſſible means with him to detain him, even to the bidding him to make his own terms; but could not prevail. The obligation he had to the States of Holland, the love of freedom and independency, and the neceſſity of a privileged place, in order to publiſh ſuch things as he was then meditating, were the principles which enabled him to withſtand the cardinal; though Madam Salmaſius, or Madame de Saumaiſe, his wife, was, as Guy Patin relates, charmed with the propoſal, and no doubt teazed her huſband heartily to accept it. Salmaſius could leſs have accepted the great penſion, which the cardinal then offered him, to write his hiſtory in Latin; becauſe in ſuch a work he muſt either have offended, or have advanced many things contrary to his own principles, and to truth. He went into Burgundy to ſettle family-affairs, during which the cardinal died; but was ſucceeded by Mazarin, who, upon our author's return to Paris, troubled him with ſolicitations, as his predeceſſor had done. Salmaſius, therefore, after about three years abſence, returned to Holland: whence, though attempts were afterwards made to draw him back to France, it does not appear that he ever entertained the leaſt thought of removing. In the ſummer of 1650, he went to Sweden, to pay queen Chriſtina a viſit, with whom he continued till the ſummer following. The reception and treatment he met with from this princeſs, as it is deſcribed by the writer of his life, is really curious and wonderful. "She performed for him all offices," ſays he, "which could have been expected even from an equal. She ordered him to chuſe apartments in her palace, for the ſake of having him with her, 'ut lateri adhæreret,' whenever ſhe would. But Salmaſius was almoſt always ill while he ſtayed in Sweden, the climate being more than his conſtitution could bear: at which ſeaſons the queen would come to the ſide of his bed, hold long diſcourſes with him upon ſubjects of the higheſt concern, and, without any ſoul preſent, but with the doors all ſhut, would mend his fire, and do other neceſſary offices for him."

him." "Ut verborum compendium faciam, omnia illi regina præstitit, quæ vel ab æquali poterant exspectari. In aula sua deligere eum sedem voluit, ut semper cum vellet lateri adhæreret. Verum, quia impar fuerit æri ferendo Heros noster, fere semper decubuit. Illa tamen ad lectulum ejus accedere, varios et prolixos sermones cum eo de graviſſimis rebus conferere, idque sine arbitris; adeo ut, foribus omnibus occlusis, ipsa etiam focum strueret, et quæ alia decumbenti officia essent necessaria præstaret."

Hitherto things had gone gloriously with Salmasius. He had published many great and learned works, which had spread his name all over the world; and nothing but applause and panegyric had sounded in his ears. Happy therefore had this hero in letters been, if the good queen of Sweden had closed all her kind offices to him with closing his eyes; but, like his royal master Lewis XIV, who was a hero without letters, he was unhappily destined to survive his glory, at least in some measure, as will appear from the sequel. Upon the murder of Charles I. of England, he was prevailed upon, by the royal family then in exile, to write a book in defence of that king; which he published the year after, with this title, "Defensio Regia pro Carolo I. ad Sereniſſimum Magnæ Britanniæ Regem Carolum II. filium natu majorem, hæredem et successorem legitimum. Sumptibus Regiis, anno 1649." Our famous poet Milton was employed, by the powers then prevailing here, to answer this book of Salmasius, and to obviate the prejudices, which the reputation of his great abilities and learning might raise against their cause; and he accordingly published in 1651 a Latin work, intituled, "Defensio pro Populo Anglicano contra Claudii Salmasii Defensionem Regiam." If Milton had not so much learning as Salmasius, though he was in reality very learned, he had yet learning enough for the cause he was to defend; and he defended it in such a manner, that his book was read all over Europe, and conveyed such an image of its writer, that those who hated his principles could not but think most highly of his abilities. Salmasius in the mean time was not supposed to have acquitted himself so well upon this occasion, and therefore rather sunk in his character. Add to this, that Milton infinitely surpassed him in wit, and fancy, and sharpness of pen; which he exerted very powerfully against him, and with which he was supposed to annoy and gall him sorely: as might easily be supposed considering what a different kind of homage he had always been accustomed to receive, and particularly how tenderly and affectionately he had just before been treated by the queen of Sweden. Nevertheless, under all these discouragements, he began an answer to Mil-

ton, and went a great way in it, but died before he had finiſhed it. What he had done was publiſhed by his ſon Claudius Salmaſius in 1660, and dedicated to Charles II.

Salmaſius died Sept. 3, 1653. One party, who wiſhed it true, ſaid Milton killed him: another party, who wiſhed it true alſo, ſaid that he was poiſoned: but a third were of opinion, that his death was haſtened by drinking the Spa waters improperly in a time of ſickneſs; and, as theſe appear to have been the moſt unprejudiced, it is very probable they were the neareſt to the truth. He was a man, as we have had frequent occaſion to take notice, of the vaſteſt erudition joined to very uncommon powers of underſtanding. He was knowing in every thing, in divinity, in law, in philoſophy, in criticiſm; and ſo conſummate a linguiſt, that there was hardly a language he had not attained ſome maſtery in. He was perfect in Greek and Latin: he underſtood the Hebrew, Arabic, Perſic, Egyptian, Chineſe, &c. and he was well acquainted with all the European languages. He was the greateſt ſcholar of his own or perhaps of any time: but then his great learning was tarniſhed with ſome deteſtable qualities; as, an immoderate love and admiration of himſelf, a contempt of others, and a perfect hatred of all who did not think exactly with him.

His works are very numerous and various. The greateſt monuments of his learning are his "Notæ in Hiſtoriæ Auguſtæ Scriptores," and his "Exercitationes Plinianæ in Solinum." There is a very good print of him, inſerted in his ſecond edition of "Tertullianus de Pallio, L. Bat. 1656," 8vo.

SALMON (William), a celebrated empiric, who practiſed phyſic with various ſucceſs for a long courſe of years. He publiſhed a conſiderable number of medical books, the chief of which is his "Complete Phyſician, or Druggiſt's Shop opened," a thick octavo of 1207 pages; "A large Herbal," fol. His "Polygraphice" has ſold better than all the reſt of his works; the tenth edition of it is dated Lond. 1701. He flouriſhed in 1685.

SALMON (Nathaniel), ſon of the rev. Thomas Salmon, M. A. rector of Mepſall in Bedfordſhire, was admitted of Bene't-college, June 11, 1690, under the tuition of Mr. Beck, and took the degree of LL. B. in 1695. Soon after which he went into orders, and was for ſome time curate of Weſtmill in Hertfordſhire; but, although he had taken the oaths to king William, he would not do it to his ſucceſſor queen Anne; and when he could officiate no longer as a prieſt, he applied himſelf to the ſtudy of phyſic, which he practiſed firſt at St. Ives in Huntindonſhire, and afterwards at Biſhop's Stortford

Stortford in the county of Hertford. He did not, however, take this turn out of neceſſity, but by choice, ſince he had the offer of a living of 140l. per annum from a friend in Suffolk, if his conſcience would have permitted him to qualify himſelf for it by taking the legal oaths. He was the elder brother of Mr. Thomas Salmon the hiſtoriographer; who, dying ſuddenly in London in April 1743, was buried in St. Dunſtan's church. A third brother was a clergyman in Devonſhire; and they had a ſiſter, who, in May 1731 (when their mother died at Hitchin, Herts), lived in the family of abp. Wake. Nathaniel (who left three daughters) was the author of, 1. "A Survey of the Roman Antiquities in the Midland Counties in England, 1726," 8vo.—2. "A Survey of the Roman Stations in Britain, according to the Roman Itinerary, 1721," 8vo.—3. "The Hiſtory of Hertfordſhire, deſcribing the county and its ancient monuments, particularly the Roman, with the characters of thoſe that have been the chief poſſeſſors of the lands, and an account of the moſt memorable occurrences, 1728," folio. This was deſigned as a continuation of Sir Henry Chauncey's Hiſtory, and dedicated to the earl of Hertford—4. "The Lives of the Engliſh Biſhops from the Reſtoration to the Revolution, fit to be oppoſed to the Aſperſions of ſome late Writers of Secret Hiſtory, 1733."—5. "A Survey of the Roman Stations in England, 1731," (an improved edition probably of No. 1. and 2.) 2 vols. 8vo.—6. "The Antiquities of Surrey, collected from the moſt Ancient Records, and dedicated to Sir John Evelyn, bart. with ſome Account of the Preſent State and Natural Hiſtory of the County, 1736," 8vo.—7. "The Hiſtory and Antiquities of Eſſex, from the Collections of Mr. Strangeman," in folio, with ſome Notes and Additions of his own; but death put a ſtop to this work, when he had gone through about two thirds of the county, ſo that the hundreds of Chelmsford, Hinkford, Lexden, Tendring, and Thurſtable, are left unfiniſhed.

SALTER (SAMUEL) D. D. was the eldeſt ſon of Dr. Samuel Salter, prebendary of Norwich, archdeacon of Norfolk, by Anne-Penelope, the daughter of Dr. John Jeffery, archdeacon of Norwich. He was educated for ſome time in the free-ſchool of that city, whence he removed to that of the Charter houſe. After having laid a good foundation in the learned languages, he was admitted of Bene't-college, Cambridge, June 30, 1730, under the tuition of Mr. Charles Skottowe, and, ſoon after his taking the degree of B. A. was choſen into a fellowſhip. His natural and acquired abilities recommended him to Sir Philip Yorke, then lord-chief-juſtice of the King's Bench, and afterwards earl of Hardwicke, for

the inſtruction of his eldeſt ſon the preſent earl, who, 1737 & 1740, with three of his brothers, in compliment to abp. Herring, were educated at that college. As ſoon as that eminent lawyer was made lord-chancellor, he appointed Mr. Salter his domeſtic chaplain, and gave him a prebend in the church of Glouceſter, which he afterwards exchanged for one in that of Norwich. To this he added the rectory of Burton Coggles, in the county of Lincoln, in 1740; where he went to reſide ſoon after, and, marrying Miſs Secker, a relation of the then biſhop of Oxford, continued there till 1750, when he was nominated miniſter of Great Yarmouth by the dean and chapter of Norwich; where he performed the duties of that large pariſh with great diligence, till his promotion to the preacherſhip at the Charter-houſe in January, 1754; ſome time before which (in July, 1751), abp. Herring had honoured him with the degree of D. D. at Lambeth. In 1756, he was preſented by the lord-chancellor to the rectory of St. Bartholomew near the Royal Exchange, which was the laſt eccleſiaſtical preferment he obtained. But in Nov. 1761, he ſucceeded Dr. Bearcroft as maſter of the Charter-houſe, whom he had before ſucceeded in the preacherſhip. While he was a member of Bene't college, he printed Greek Pindaric Odes on the nuptials of the Princes of Orange and Wales, and a copy of Latin Verſes on the Death of Queen Caroline. It was his cuſtom to preach *extempore*. Beſides a Sermon preached on occaſion of a muſic-meeting at Glouceſter, another before the lord mayor, Sept. 2, 1740, on the anniverſary of the fire of London, a third before the ſons of the clergy, 1755, which was much noticed at the time, and underwent ſeveral alterations before it was printed, and one before the houſe of commons, Jan. 30, 1762; he publiſhed "A complete Collection of Sermons and Tracts" of his grandfather Dr. Jeffery, in 2 vols. 8vo, 1751, with his life prefixed, and a new edition of "Moral and Religious Aphoriſms," by Dr. Whichcote, with large additions of ſome letters that paſſed between him and Dr. Tuckney, "concerning the Uſe of Reaſon in Religion, &c." and a biographical preface, 8vo. 1751. To theſe may be added, "Some Queries relative to the Jews, occaſioned by a late ſermon, with ſome other papers occaſioned by the Queries, publiſhed the ſame year. In 1773 and 1774, he reviſed through the preſs Seven of the celebrated "Letters [H] of Ben Mordecai;" in 1776 he printed, for private uſe, "The firſt 106 Lines of the Firſt Book of the Iliad [I]; nearly as written in Homer's Time

[H] By the Rev. Henry Taylor, of Crawley, Hants; author of ſeveral other very valuable publications.

[I] Theſe (with Dr. Salter's ſentiments on the Digamma) have been ſince copied in an improved edition of "Dawes's Miſcellanea Critica, Oxford, 1781," 8vo, p. 434—439.

and Country;" and printed alſo in that year, "Extract from the Statutes of the Houſe, and Orders of the Governors; reſpecting the Penſioners or poor Brethren" [of the Charter-houſe,] a large ſingle ſheet in folio; in 1777, he corrected the proof-ſheets of Bentley's Diſſertation on Phalaris; and not long before his death, which happened May 2, 1778, he printed alſo an inſcription to the memory of his parents, an account of all which may be ſeen in the "Anecdotes of Bowyer." Dr. Salter was buried, by his own expreſs direction, in the moſt private manner, in the common burial-ground belonging to the Brethren of the Charter-houſe.

In the diſcuſſion of philological ſubjects the ſentiments of Dr. Salter deſerve attention. He was a very accurate Greek ſcholar; his reading was univerſal, and extended through the whole circle of ancient literature; he was acquainted with the poets, hiſtorians, orators, philoſophers, and critics, of Greece and Rome; his memory was naturally tenacious, and it had acquired great artificial powers, if ſuch an expreſſion be allowable, by uſing no notes when he delivered his ſermons. To this mode of preaching for a long courſe of years he had accuſtomed himſelf. So retentive indeed were his faculties, that, till a few years before his death, he could quote long paſſages from almoſt every author whoſe works he had peruſed, even with a critical exactneſs. Nor were his ſtudies confined to the writers of antiquity: he was equally converſant with Engliſh literature, and with the languages and productions of the learned and ingenious in various parts of Europe. In his earlier life he had been acquainted with Bentley, and cheriſhed his memory with profound reſpect. He preſerved many anecdotes of this great critic, which were publiſhed from his papers by our learned Engliſh printer, Bowyer.

SALVATOR (Rosa), an Italian painter, was born at Naples in 1615. It is ſaid, he led a very diſſipated youth; and that he even aſſociated with banditti, which courſe of life naturally led him, by way of retreat, into thoſe wild ſcenes of nature which he afterwards ſo nobly deſcribed upon canvas. His paintings are in great repute for the beauty and happy variety of their tints, their ſtrength and glow of colouring. They conſiſt chiefly of landſcape and ſmall hiſtory. His human figures are incomparably fine, and generally moſt happily introduced. Few of his larger works have found their way into England. But, his paintings being in few hands, he is more generally known by his prints, of which he etched a great number. They conſiſt chiefly of ſmall ſingle figures, and of hiſtorical pieces. There is great delicacy in them, both in the drawing and etching; but very little ſtrength or general effect. He died at Rome in 1673.

SAL,

SALVIAN, or SALVIANUS, a clear, elegant, and beautiful, writer, was one of thoſe who are uſually called fathers of the church, and began to be diſtinguiſhed about 440. The time and place of his birth cannot be ſettled with any exactneſs. Some have ſuppoſed him to have been an African, but without any reaſonable foundation: while others have concluded, with better reaſon, that he was a Gaul, from his calling Gallia his "ſolum patrium;" though perhaps this may prove no more than that his family came thence. His editor Baluzius collects with great appearance of probability, from his firſt epiſtle, that he was born at Cologne in Germany; and it is known, that he lived a long time at Triers. It was here that he married a wife who was an heathen, but whom he eaſily brought over to the faith. He removed from Triers into the province of Vienne, and afterwards became a prieſt of Marſeilles. Some have ſaid, that he was a biſhop; but this is a miſtake, which aroſe, as Baluzius very well conjectures, from this corrupt paſſage in Gennadius, "Homilias ſcripſit Epiſcopus multas:" whereas it ſhould be read "Epiſcopis" inſtead of "Epiſcopus," it being known that he did actually compoſe many homilies or ſermons for the uſe of ſome biſhops. He died very old towards the end of the fifth century, after writing and publiſhing a great many works; of which, however, nothing remains but eight books. "De Providentia Dei;" four books, "Adverſus avaritiam, præſertim Clericorum et Sacerdotum;" and nine epiſtles. The beſt edition of theſe pieces is that of Paris 1663, in 8vo, with the notes of Baluzius; re-printed elegantly in 1669, 8vo. The "Commonitorium" of Vincentius Lirinenſis is publiſhed with it, with notes alſo by Baluzius.

SALVIATI (Francesco), a Florentine painter, born in 1510, was at firſt a diſciple of Andrea del Sarto, in whoſe houſe he became acquainted with Vaſari. They both left Andrea to place themſelves with Baccio Bandinelli, where they learned more in two months, than they had done before in two years. Franceſco being grown a maſter, cardinal Salviati took him into his ſervice; and it is on that account that he had the name of Salviati given him. He was very well eſteemed in Italy and France. His manner of deſigning came very near Raphael's; and he performed well in freſco, diſtemper, and oil. He was quick at invention, and as ready in the execution; graceful in his naked figures, and as genteel in his draperies; yet his talent did not lie in grand compoſitions. He went to Paris in 1554, and did ſeveral things for the cardinal of Lorrain, who was not, it ſeems, over well pleaſed with them. This diſguſted Salviati as much as the favour and reputation which Roſſo had met with; for he was naturally

naturally ſo conceited and fond of his own works, that he could badly allow any body elſe a good word. And it is ſaid, that the jealouſy he had of ſome young men, then growing up into reputation, made him ſo uneaſy, that the very apprehenſions of their proving better artiſts than himſelf threw him into a diſtemper, which occaſioned his death. Such is the misfortune of being eminent in any art, when this eminence is joined, as it too often is, with a reſtleſs, ſplenetic, ſuſpicious, humour. He returned afterwards to Italy, where he finiſhed ſeveral pictures at Rome, Florence, and Venice; and died, 1563, in his 53d year.

SALVIATI (GIOSEPPE), a Venetian painter, born in 1535, who exchanged the name of Porta, which was that of his family, for that of his maſter the above Salviati, with whom he was placed very young at Rome. He ſpent the greateſt part of his life at Venice, where he applied himſelf generally to freſco, and was often employed in junction with Tintoret and Paul Veroneſe. He was well eſteemed for his great ſkill both in deſign and colouring. He was likewiſe well verſed in other arts; and ſo good a mathematician, that he wrote ſome uſeful treatiſes in that ſcience. He died in 1585.

SALVINI (ANTOINE MARIE), Greek profeſſor at Florence, was a man of rank, and, at the ſame time, a moſt induſtrious and accompliſhed ſcholar. Few writers have more contributed to the eſtabliſhment of a good taſte in Italy. His works were very numerous. He tranſlated the Iliad and Odyſſey, Heſiod, Theocritus, Anacreon, with many of the inferior Greek poets, into Italian verſe. He was alſo author of various original works, both in proſe and verſe. Salvini alſo belonged to the academy of De la Cruſca, and was particularly inſtrumental in the completion of that celebrated Dictionary publiſhed in ſix folio volumes. Salvini died at Florence in 1729.

SAMPSON (HENRY, M A.) was born in Northamptonſhire, and educated in Pembroke-hall, Cambridge, of which ſociety he became a fellow, and had the living of Framlingham beſtowed upon him. After the reſtoration he travelled into foreign countries, where he ſtudied phyſic, and took his degrees. Returning to London, he practiſed with great ſucceſs, and adminiſtered conſolation to the ſouls as well as the bodies of his patients. He died 1705. He was a very learned man, and publiſhed in Latin a new edition of Porter on Divine Grace.

SANADON (NOEL-STEPHEN), a learned Jeſuit of France, was born at Rouen in 1676. He taught polite literature with diſtinguiſhed reputation at Caen, where he contracted an intimate friendſhip with Huet, biſhop of Auvranche. A

taſte

taſte for poetry is ſaid to have been the principal bond of their union. He afterwards profeſſed rhetoric at Paris; and was for ſome time charged with the education of the prince of Conti. He was librarian to the king when he died, Sept. 21, 1733. There are orations and poems of his, which are very delicate and beautiful, and ſhew a truly claſſical genius well cultivated and improved. He alſo gave a tranſlation of the works of Horace with notes; a work which has been very well received. The tranſlation ſhews ingenuity, taſte, and accuracy; and the notes are full of erudition. The ſatires and epiſtles are very well tranſlated; the odes not ſo. He had not force and ſublimity of genius enough to do the odes well; and has therefore rather weakened them by a languid paraphraſe than given a verſion anſwerable to the great original. The beſt edition of this work is that of Amſterdam, 1735, in 8 vols 12mo; in which are alſo inſerted the verſion and notes of M. Dacier.

SANCHES (Antonio Nunes Ribeiro), a learned phyſician, was born March 7, 1699, at Penna-Macor, in Portugal. His father, who was an opulent merchant, and intended him for the bar, gave him a liberal education; but, being diſpleaſed at finding him, at the age of eighteen, obſtinately bent on the profeſſion of phyſic, withdrew his protection, and he was indebted to Dr. Nunés Ribeiro, his mother's brother, who was a phyſician of conſiderable repute at Liſbon, for the means of proſecuting his medical ſtudies, which he did firſt at Coimbra, and afterwards at Salamanca, where he took the degree of M. D. in 1724; and the year following procured the appointment of phyſician to the town of Benevente in Portugal, for which, as is the cuſtom of that country, he had a ſmall penſion. His ſtay at this place, however, was but ſhort. He was deſirous of ſeeing more of the world, and of improving himſelf in his profeſſion. With this view he came and paſſed two years in London, and had even an intention of fixing there; but a bad ſtate of health, which he attributed to the climate, induced him to return to the continent. Soon after, we find him proſecuting his medical ſtudies at Leyden, under the celebrated Boerhaave; and it will be a ſufficient proof of his diligence and merit to obſerve, that in 1731, when the Empreſs of Ruſſia (Anne) requeſted Boerhaave to recommend to her three phyſicians, the profeſſor immediately fixed upon Dr. Sanchés to be one of the number. Juſt as he was ſetting out for Ruſſia, he was informed that his father was lately dead; and that his mother, in an unſucceſsful law-ſuit with the Portugueſe admiralty, had loſt the greater part of her fortune. He immediately aſſigned over his own little claims and expectations in Portugal for her ſupport.

Soon

Soon after his arrival at St. Peterſburg, Dr. Bidloo (ſon of the famous phyſician of that name), who was at that time firſt phyſician to the Empreſs, gave him an appointment in the hoſpital at Moſcow, where he remained till 1734, when he was employed as phyſician to the army, in which capacity he was preſent at the ſiege of Aſoph, where he was attacked with a dangerous fever, and, when he began to recover, found himſelf in a tent, abandoned by his attendants, and plundered of his papers and effects. In 1740, he was appointed one of the phyſicians to the court, and conſulted by the Empreſs, who had for eight years been labouring under a diſeaſe, the cauſe of which had never been ſatisfactorily aſcertained. Dr. Sanchés, in a converſation with the prime miniſter, gave it as his opinion, that the complaint originated from a ſtone in one of the kidneys, and admitted only of palliation At the end of ſix months the empreſs died, and the truth of his opinion was confirmed by diſſection. Soon after the death of the empreſs, Dr. Sanchés was advanced by the regent to the office of firſt phyſician; but the revolution of 1742, which placed Elizabeth Petrowna on the throne, deprived him of all his appointments. Hardly a day paſſed that he did not hear of ſome of his friends periſhing on the ſcaffold; and it was not without much difficulty that he obtained leave to retire from Ruſſia. His library, which had coſt him 1200 pounds ſterling, he diſpoſed of to the academy of St Peterſburg, of which he was an honorary member; and, in return, they agreed to give him a penſion of forty pounds per annum. During his reſidence in Ruſſia, he had availed himſelf of his ſituation at court, to eſtabliſh a correſpondence with the Jeſuits in China, who, in return for books of aſtronomy and other preſents, ſent him ſeeds or plants, together with other articles of natural hiſtory. It was from Dr. Sanchés that the late Mr. Peter Collinſon firſt received the ſeeds of the true rhubarb, but the plants were deſtroyed by ſome accident; and it was not till ſeveral years afterwards that rhubarb was cultivated with ſucceſs in this country, from ſeeds ſent over by the late Dr. Mounſey. In 1747, he went to reſide at Paris, where he remained till his death. He enjoyed the friendſhip of the moſt celebrated phyſicians and philoſophers of that capital, and, at the inſtitution of a Royal Medical Society, he was choſen a foreign aſſociate. He was likewiſe a member of the Royal Academy of Liſbon, to the eſtabliſhment of which his advice had probably contributed, as he drew up, at the deſire of the court of Portugal, ſeveral memorials on the plans neceſſary to be adopted to the encouragement of ſcience. Some of theſe papers, relative to the eſtabliſhment of an univerſity, were printed during his life-time in Portugueſe, and the

the reſt have been found among his manuſcripts. His ſervices in Ruſſia remained for ſixteen years unnoticed; but, when the preſent empreſs aſcended the throne, Dr. Sanchés was not forgotten. He had attended her in a dangerous illneſs when ſhe was very young; and ſhe now rewarded him with a penſion of a thouſand roubles, which was punctually paid till his death. He likewiſe received a penſion from the court of Portugal, and another from prince Galiitzin. A great part of this income he employed in acts of benevolence. Of the liberality with which he adminiſtered to the wants of his relations and friends, ſeveral ſtriking inſtances, which our limits will not permit us to inſert, have been related by Mr. de Magellan. He was naturally of an infirm habit of body, and, during the laſt thirty years of his life, frequently voided ſmall ſtones with his urine. The diſpoſition to this diſeaſe increaſed as he advanced in years, and, for a conſiderable time before his death, he was confined to his apartments. The laſt viſit he made was, in 1782, to the grand duke of Ruſſia, who was then at Paris. In September 1783, he perceived that his end was approaching, and he died on the 14th of October following. His library, which was conſiderable, he bequeathed to his brother, Dr. Marcello Sanchés, who was likewiſe a pupil of Boerhaave, and who reſided at Naples. His manuſcripts (among which, beſides a conſiderable number of papers on medical ſubjects, are letters written by him to Boerhaave, Van Swieten, Gaubius, Haller, Werlhof, Pringle, Fothergill, and other learned men) are in the poſſeſſion of Dr. Andry. His printed works, on the origin of the venereal diſeaſe and other ſubjects, are well known to medical readers; but his knowledge, it ſeems, was not confined to his own profeſſion; he poſſeſſed a fund of general learning, and is ſaid to have been profoundly verſed in politics.

SANCHEZ (Thomas), an illuſtrious Jeſuit of Spain, was born at Corduba in 1551, and entered into the ſociety of the Jeſuits in 1567. The auſterities of his life, his ſobriety, his voluntary mortifications, his application to ſtudy, his chaſtity, are prodigies; if any credit is due to the writers of his own ſociety. He died at Grenada, May 19, 1610, and was interred there in a moſt magnificent manner. His learning was unqueſtionably great: he gave public proofs of it in the large volume printed at Genoa in 1592, and in 4 vols. folio, printed after his death. In the volume printed at Genoa, he treats amply of what relates to matrimony; and, it is ſaid, pope Clement VIII. declared, that no writer had ever examined with more diligence, or explained with more accuracy, the controverſies relating to that ſacrament. It were to be wiſhed, however, that Sanchez in that work had given

as great proof of his judgement as of his wit and learning; for, his indiſcretion in explaining an incredible number of obſcene and horrible queſtions has been bitterly complained of, and is indeed not to be conceived by any who have not read him.

An abridgement of this treatiſe of Sanchez by Emanuel Laurent Soares, a prieſt at Liſbon, was printed in 1621, 12mo.

SANCHO (Ignatius), an extraordinary Negro, was born in 1729, on-board a ſhip in the Slave-trade, a few days after it had quitted the coaſt of Guinea for the Spaniſh Weſt-Indies; and, at Carthagena, he received, from the hand of the Biſhop, baptiſm, and the name of Ignatius. A diſeaſe of the new climate put an early period to his mother's exiſtence; and his father defeated the miſeries of ſlavery by an act of ſuicide. At little more than two years old, his maſter brought him to England, and gave him to three maiden ſiſters, reſident at Greenwich; whoſe prejudices had unhappily taught them, that African ignorance was the only ſecurity for his obedience, and that to enlarge the mind of their ſlave would go near to emancipate his perſon. The petulance of their diſpoſition ſurnamed him Sancho, from a fancied reſemblance to the 'Squire of Don Quixote. But a patron was at hand, whom Ignatius Sancho had merit enough to conciliate at a very early age. The late duke of Montagu lived on Blackheath: he accidentally ſaw the little Negro; admired in him a native frankneſs of manner, as yet unbroken in ſervitude, and unrefined by education; brought him frequently home to the ducheſs; indulged his turn for reading with preſents of books, and ſtrongly recommended to his miſtreſſes the duty of cultivating a genius of ſuch apparent fertility. His miſtreſſes, however, were inflexible, and even threatened on angry occaſions to return Ignatius Sancho to his African ſlavery. The love of freedom had increaſed with years, and began to beat high in his boſom. Indignation, and the dread of conſtant reproach ariſing from the detection of an amour, infinitely criminal in the eyes of three Maiden Ladies, finally determined him to abandon the family. His noble patron was recently dead. Ignatius flew to the ducheſs for protection, who diſmiſſed him with reproof. He retired from her preſence in a ſtate of deſpondency and ſtupefaction. Enamoured ſtill of that liberty, the ſcope of whoſe enjoyment was now limited to his laſt five ſhillings, and reſolute to maintain it with life, he procured an old piſtol for purpoſes which his father's example had ſuggeſted as familiar, and had ſanctified as hereditary. In this frame of mind the futility of remonſtrance was obvious. The ducheſs ſecretly admired his character; and at length conſented to admit him into her houſehold, where he remained as butler

butler till her death, when he found himſelf, by her Grace's bequeſt and his own œconomy, poſſeſſed of ſeventy pounds in money, and an annuity of thirty. Freedom, riches, and leiſure, naturally led a diſpoſition of African texture into indulgences; and that which diſſipated the mind of Ignatius completely drained the purſe. In his attachment to women, he diſplayed a profuſeneſs which not unuſually characterizes the exceſs of the paſſion. Cards had formerly ſeduced him; but an unſucceſsful conteſt at cribbage with a Jew, who won his cloaths, had determined him to abjure the propenſity which appears to be innate among his countrymen. Ignatius loved the theatre to ſuch a point of enthuſiaſm, that his laſt ſhilling went to Drury-lane, on Mr. Garrick's repreſentation of Richard. He had been even induced to conſider the ſtage as a reſource in the hour of adverſity, and his complexion ſuggeſted an offer to the manager of attempting Othello and Oroonoko; but a defective and incorrigible articulation rendered it abortive. He turned his mind once more to ſervice, and was retained a few months by the chaplain at Montagu-houſe. That roof had been ever auſpicious to him; and the preſent duke ſoon placed him about his perſon, where habitual regularity of life led him to think of a matrimonial connexion, and he formed one accordingly with a very deſerving young woman of Weſt-India origin. Towards the cloſe of 1773, repeated attacks of the gout and a conſtitutional corpulence rendered him incapable of farther attendance in the duke's family. At this criſis, the munificence which had protected him through various viciſſitudes did not fail to exert itſelf; with the reſult of his own frugality, it enabled him and his wife to ſettle themſelves in a ſhop of grocery, where mutual and rigid induſtry decently maintained a numerous family of children, and where a life of domeſtic virtue engaged private patronage, and merited public imitation. On the 15th of Dec. 1780, a ſeries of complicated diſorders deſtroyed him.

It may be amuſing to give ſome ſketch of the very ſingular man, whoſe letters, with all their imperfections on their head, have given ſuch general ſatisfaction to the public [A]. The diſplay

[A] The firſt edition was patronized by a ſubſcription not known ſince the days of the Spectator. The work was publiſhed, for the benefit of the author's family, by Miſs Crewe, an amiable young lady, to whom many of the letters are addreſſed, and who is ſince married to John Phillips, Eſq. ſurgeon of the houſehold to the Prince of Wales. From the profits of the firſt edition, and a ſum paid by the bookſellers for liberty to print a ſecond edition, Mrs. Sancho, we are well aſſured, received more than 500l. The editor did not venture to give them to the public till ſhe had obviated an objection, which had been ſuggeſted, that they were originally written with a view to publication. She declared, therefore, "that no ſuch idea was ever expreſſed by Mr. Sancho; and that not a ſingle letter was printed from any duplicate preſerved by himſelf, but all were

display of those writings exhibit of epistolary talent, rapid and just conception, of mild patriotism, and of universal philanthrophy, may well apologize for the protection of the great, and the friendship of the learned. The late duchesses of Queensberry and Northumberland pressed forward to serve the author of them. The former intrusted to his reformation a very unworthy favourite of his own complexion. Garrick and Sterne were well acquainted with Ignatius Sancho. A commerce with the Muses was supported amid the trivial and momentary interruptions of a shop; the Poets were studied, and even imitated with some success; two pieces were constructed for the stage; the Theory of Music was discussed, published, and dedicated to the princess royal; and painting was so much within the circle of Ignatius Sancho's judgement and criticism, that several artists paid great deference to his opinion.

Such was the man whose species philosophers and anatomists have endeavoured to degrade as a deterioration of the human; and such was the man whom Fuller, with a benevolence and quaintness of phrase peculiarly his own, accounted "God's image, though cut in ebony." To the harsh definition of the naturalist, oppressions political and legislative have been added; and such are hourly aggravated towards this unhappy race of men by vulgar prejudice and popular insult. To combat these on commercial principles has been the labour of Labat, Ferman, and Bennezet;—such an effort here would be an impertinant digression. Of those who have speculatively visited and described the slave-coast, there are not wanting some who extol the mental abilities of the natives. D'Elbée, Moore, and Bosman, speak highly of their mechanical powers and indefatigable industry. Desmarchais does not scruple to affirm, that their ingenuity rivals the Chinese. He who could penetrate the interior of Africa might not improbably discover Negro arts and polity, which could bear little analogy to the ignorance and grossness of slaves in the sugar-islands, expatriated in infancy, and brutalized under the whip and the task-master. And he who surveys the extent of intellect to which Ignatius Sancho had attained by self-education, will perhaps conclude, that the perfection of the reasoning faculties does not depend on a peculiar conformation of the scull, or the colour of a common integument, in defiance of that wild opinion, "which," says a learned writer of these times, "restrains the operations of the

were collected from the various friends to whom they were addressed." Her reasons for publishing them were "the desire of shewing that an untutored African may possess abilities equal to an European; and the still superior motive of wishing to serve his worthy family. And she was happy," she declared, "in publicly acknowledging she had not found the world inattentive to the voice of obscure merit."

mind to particular regions, and ſuppoſes that a luckleſs mortal may be born in a degree of latitude too high or too low for wiſdom or for wit."

SANCHONIATHO, a very ancient Phœnician author, as old as the Trojan war, and of great reputation for diligence and faithfulneſs, wrote, out of the moſt authentic records he could procure, the "Antiquities of Phœnicia," with the help of ſome memoirs which came from Hierombaal, [Hierobaal, or Gideon,] a prieſt of the God Jeuo or Jao. He wrote ſeveral things alſo relating to the Jews. Theſe "Antiquities of the Phœnicians" Philo of Biblus, in the ſame Phœnicia, in the days of Adrian, tranſlated into Greek; and Athenæus ſoon afterward reckoned him among the Phœnician Writers. A large and noble fragment of which work, Euſebius has given us, verbatim, in his firſt book of "Evangelical Preparation," cap. ix, x. and has produced the ſtrong atteſtation of Porphyry, the moſt learned heathen of that age, thereto. Its internal characters of genuine antiquity are alſo very ſtrong; and Mr. Dodwell's arguments againſt it ſo very weak, that as the moſt learned have hitherto allowed it for authentic, ſo will it now deſerve to be more ſo eſteemed, as ſtrengthened here by collateral evidence from the Egyptian and Chaldean, as well as the Jewiſh, records. Accordingly the oldeſt Phœnician accounts in chronology are wholly derived from this fragment of Sanchoniatho: which is evidently the original Phœnician idolater's account of the "Origin of things," without the acknowledgment of an Inviſible God or a Providence; and includes a catalogue of the great inventors of human arts and ſciences among them; beginning with the origin of the world, and continued till the commencement of the kingdom of Egypt under Mitzraim and Thoth, two of their firſt kings after the flood; with an intimation of the contemporary ſettlement of Mitzraim's brother Canaan in Phœnicia.

SANCROFT (Dr. WILLIAM), an eminent Engliſh prelate, was born at Freſingfield in Suffolk, in 1616, and educated in grammar-learning at St Edmund's Bury. He was ſent, at eighteen, to Emanuel-college in Cambridge, where he became very accompliſhed in all branches of literature. Having taken the degrees in arts at the regular times, he was in 1642 choſen fellow of his college. It is ſuppoſed, that he never took the *covenant*, becauſe he continued unmoleſted in his fellowſhip till 1649; at which time, refuſing the *engagement*, he was ejected from it. Upon this, he went beyond ſea, where he became acquainted with the moſt conſiderable of the loyal Engliſh exiles: and, it is ſaid, he was at Rome when Charles II. was reſtored. He immediately returned to England,

land, and was made chaplain to Cosin, bishop of Durham. In 1661, he assisted in reviewing the Liturgy, particularly in rectifying the Kalendar and Rubric. In 1662, he was created a mandamus doctor of divinity at Cambridge, and the same year elected master of Emanuel-college. In 1664, he was promoted to the deanery of York; but, upon the death of Dr. John Barwick, was removed the same year to the deanery of St. Paul's: soon after which, he resigned the mastership of Emanuel-college, and the rectory of Houghton, which, with a prebend of Durham, he had received from Dr. Cosin, the bishop, in 1661. At his coming to St. Paul's, he set himself most diligently to repair that cathedral, which had suffered greatly from the frantic zeal of the Puritans in the civil wars; till the dreadful fire in 1666 employed his thoughts on the more noble undertaking of rebuilding it: towards this he gave 1400l. besides what he procured by his interest and solicitations. He also rebuilt the deanery, and improved the revenues of it. Oct. 1668, he was admitted archdeacon of Canterbury, which dignity he resigned in 1670. He was also prolocutor of the lower house of convocation; and in that station he was, when Charles II. in 1677, advanced him, not expecting any such thing, to the archiepiscopal see of Canterbury. He attended that king upon his death-bed, and made a very weighty exhortation to him, in which he is said to have used a good deal of freedom. In 1686, he was named the first in James II's commission for ecclesiastical affairs; but he refused to act in it. About that time, he suspended Wood, bishop of Lichfield and Coventry, for residing out of and neglecting his diocese. As one of the governors of the Charter-house, he refused to admit as pensioner in that hospital Andrew Popham, a papist, although he came with a nomination from the court. June 1688, he joined with six of his brethren the bishops in a petition to king James; wherein they set forth their reasons, why they could not cause his declaration for liberty of conscience to be read in churches. For this petition, which the court called a libel, they were committed to the Tower; and, being tried for a misdemeanor on the 29th, were acquitted, to the great joy of the nation. This year, the archbishop projected a comprehension with the Protestant Dissenters; some account of which may be seen in a speech of Dr. Wake, at Sacheverel's trial. Oct. 3, accompanied with eight of his brethren the bishops, he waited upon the king, who had desired the assistance of their counsels; and advised him, among other things, to annul the ecclesiastical commission, to desist from the exercise of a dispensing power, and to call a free and regular parliament. A few days after, though earnestly pressed by his

majeſty, he refuſed to ſign a declaration of abhorrence of the prince of Orange's invaſion. Dec. 11, on king James's withdrawing himſelf, he ſigned, and concurred with the lords ſpiritual and temporal in, a declaration to the prince of Orange, for a free parliament, ſecurity of our laws, liberties, properties, and of the church of England in particular, with a due indulgence to Proteſtant Diſſenters: but, when that prince came to St. James's, the archbiſhop neither went to wait on him, though he had once agreed to it, nor did he even ſend any meſſage. He abſented himſelf likewiſe from the convention, for which he is ſeverely cenſured by Burnet, who calls him "a poor-ſpirited and fearful man, that acted a very mean part in all this great tranſaction. He reſolved," ſays he, "neither to act for, nor againſt, the king's intereſt; which, conſidering his high poſt, was thought very unbecoming. For, if he thought, as by his behaviour afterwards it ſeems he did, that the nation was running into treaſon, rebellion, and perjury, it was a ſtrange thing to ſee one, who was at the head of the church, to ſit ſilent all the while that this was in debate, and not once ſo much as declare his opinion, by ſpeaking, voting, or proteſting, not to mention the other eccleſiaſtical methods that certainly became his character."

After William and Mary were ſettled on the throne, he and ſeven other biſhops refuſed to own the eſtabliſhed government, from a conſcientious regard to the allegiance they had ſworn to king James. Refuſing likewiſe to take the oaths appointed by act of parliament, he and they were ſuſpended Aug. 1, 1689, and deprived the 1ſt of Feb. following. On the nomination of Dr. Tillotſon to this ſee, April 23, 1691, our archbiſhop received an order from the then queen Mary, May 20, to leave Lambeth-houſe within ten days. But he, reſolving not to ſtir till ejected by law, was cited to appear before the barons of the Exchequer on the firſt day of Trinity-Term, June 12, 1691, to anſwer a writ of intruſion; when he appeared by his attorney; but, avoiding to put in any plea, as the caſe ſtood, judgement paſſed againſt him, in the form of law, June 23, and the ſame evening he took boat in Lambeth-bridge, and went to a private houſe in Palſgrave-head-court, near the Temple. Thence, on Aug. 5, 1691, he retired to Freſingfield (the place of his birth, and the eſtate [50l. a year] and reſidence of his anceſtors above three hundred years), where he lived in a very private manner, till, being ſeized with an intermitting fever, Aug. 26, 1693, he died on Friday morning, Nov. 24, and was buried very privately, as he himſelf had ordered, in Freſingfield church-yard. Soon after, a tomb was erected over his grave, with an inſcription

ſcription compoſed by himſelf; on the right ſide of which there is an account of his age and dying-day in Latin; on the left, the following Engliſh: "William Sancroft, born in this pariſh, afterwards by the providence of God archbiſhop of Canterbury, at laſt deprived of all, which he could not keep with a good conſcience, returned hither to end his life, and profeſſeth here at the foot of his tomb, that, as naked he came forth, ſo naked he muſt return: the Lord gave, and the Lord hath taken away (as the Lord pleaſes, ſo things come to paſs), bleſſed be the name of the Lord." The character Burnet has given of him is not an amiable one, although he allows him, upon the whole, to have been a good man. He beſtowed great ſums of money in charity and endowments, and was particularly bountiful to Emanuel-college in Cambridge: and he certainly gave the ſtrongeſt inſtance poſſible of ſincerity, in ſacrificing the higheſt dignity to what he thought truth and honeſty.

Though of conſiderable abilities and uncommon learning, he publiſhed but very little. The firſt thing was a Latin dialogue, compoſed jointly by himſelf and ſome of his friends, between a preacher and a thief condemned to the gallows; and is intituled, 1. "Fur Prædeſtinatus; ſive, dialogiſmus inter quendam Ordinis prædicantium Calviniſtam et Furem ad laqueum damnatum habitus, &c. 1651," 12mo. It was levelled at the then-prevailing doctrine of predeſtination. 2. "Modern Politics, taken from Machiavel, Borgia, and other modern authors, by an Eye-witneſs, 1652," 12mo. 3. "Three Sermons," afterwards re-printed together in 1694, 8vo. 4. He publiſhed biſhop Andrews's "Defence of the vulgar Tranſlation of the Bible," with a Preface of his own. 5. He drew up ſome offices for Jan. 30, and May 29. 6. "Nineteen Familiar Letters of his to Mr. (afterwards Sir Henry) North, of Mildenhall, bart. both before, but principally after, his Deprivation, for refuſing to take the Oaths to King William III. and his Retirement to the place of his Nativity in Suffolk, found among the Papers of the ſaid Sir Henry North, never before publiſhed," were printed in 1757, 8vo. In this ſmall collection of the archbiſhop's "Familiar Letters," none of which were probably ever deſigned to be made public, his talents for epiſtolary writing appear to great advantage. He left behind him a multitude of papers and collections in MS. which upon his deceaſe came into his nephew's hands; after whoſe death they were purchaſed by biſhop Tanner for eighty guineas, who gave them, with the reſt of his manuſcripts, to the Bodleian library.

SANCTORIUS, or SANTORIUS, a moſt ingenious phyſician, who flouriſhed in the beginning of the 17th century, and was profeſſor in the univerſity of Padua. Being convinced, after a long and exact ſtudy of nature, that health and ſickneſs depend in a great meaſure upon the ſtate and manner of inſenſible perſpiration through the pores of the body, he began a courſe of experiments upon it. For this purpoſe he contrived a kind of ſtatical chair; by means of which, after eſtimating the aliments he took in, and the ſenſible ſecretions and diſcharges, he was enabled to determine with wonderful exactneſs the weight or quantity of inſenſible perſpiration, as well as what kind of eatables and drinkables increaſed and diminiſhed it. On theſe experiments he erected a fine and curious ſyſtem, which has been prodigiouſly admired and applauded by all the profeſſors of the art. It came out firſt at Venice in 1614, under the title of "Ars de Statica Medicina," comprehended in ſeven ſections of aphoriſms: and was often re-printed, at different places, with corrections and additions by the author. It was tranſlated into French, and publiſhed at Paris 1722: and we had next an Engliſh verſion of it, with large explanations, by Dr. Quincy; to the third edition of which in 1723, and perhaps to the former, is added, "Dr. James Keil's Medicina Statica Britannica, with comparative remarks and explanations; as alſo phyſico-medical eſſays on agues, fevers, on elaſtic fibre, the gout, the leproſy, king's-evil, venereal diſeaſes, by Dr. Quincy."

Sanctorius publiſhed other works: as, "Methodi vitandorum errorum omnium, qui in Arte Medica contingunt, libri quindecim, 1602;" "Commentaria in primam ſectionem Aphoriſmorum Hippocratis, 1609;" "Commentaria in Artem Medicinalem Galeni, 1612;" "Commentaria in primam partem primi libri Canonis Avicennæ 1625:" "De Lithotomia, ſeu Calculi veſicæ ſectione, Conſultatio, 1638;" all which works ſhew the great abilities and learning of their author, and raiſe his character to the higheſt among thoſe of his own profeſſion; and, as they had been ſeparately printed at Venice, ſo they were, in 1660, collected and printed there together in 4 vols. 4to.

We are not able to aſcertain the dates of Sanctorius's birth or death. Vanderlinden, who has furniſhed us with a catalogue of his works, ſays nothing of either, nor has recorded any particulars of his life.

SANDEMAN (Robert). He was born at Perth 1723, and educated in the univerſity of St. Andrew. His parents had deſigned him for the church, and he actually paſſed his trial in the Divinity-hall of the New-college; but, having married

married the daughter of Mr. Glaſs, he imbibed the notions of that gentleman, and became one of his followers. As his fortune was ſmall, he was obliged to have recourſe to trade, and entered into the linen-manufactory, in partnerſhip with ſome of his relations. In 1757, he publiſhed two volumes in anſwer to Hervey's "Theron and Aſpaſio," which have given more offence to the Calviniſts than any thing ever yet written againſt them. In 1762, he came to London, where he made ſome converts, and eſtabliſhed a congregation; but his principles are of ſuch an abſtract nature, that they are but little underſtood. In 1766, he went over to America, where he had a Meeting-houſe built for him; but, having taught obedience to government, he was cruelly perſecuted. He died in New-England. 1772, aged 79.

SANDERS (Robert), an Engliſh writer, was a native of Scotland, and born in, or near, Breadalbane, about 1727. He was by buſineſs a comb-maker; but not being ſucceſsful in trade, and having ſome talents, a good education, and a prodigious memory, he commenced a hackney writer, and in that capacity produced ſome works which have been reliſhed by the lower claſs of readers. When he came to London is uncertain; but, having travelled over moſt of the northern parts of theſe kingdoms, he compiled, from his own ſurvey and the information of books, an Itinerary, intituled, "The Complete Engliſh Traveller," fol.: it was publiſhed in numbers, with the fictitious name of Spencer. He alſo compiled, about 1761, a work in 5 or 6 vols. 8vo. with cuts, intituled, "The Newgate Calendar, or Memoirs of thoſe unfortunate culprits who fall a ſacrifice to the injured laws of their country, and thereby make their exit at Tyburn." He was ſome time engaged with lord Lyttelton, in aſſiſting his lordſhip to compile his "Hiſtory of Henry II.; and Dr. Johnſon, in his life of that poetical nobleman, mentions him as amanuenſis to the work. His moſt conſiderable work was his "Gaffer Greybeard," an illiberal piece, in 4 vols. 12mo. in which the characters of the moſt eminent diſſenting divines, his contemporaries, are very freely handled. Ridicule is certainly, when well employed, a good antidote againſt fanaticiſm; and he has here hit off ſome of the *over-righteous* and their nefarious proceedings with tolerable humour. He was alſo the author of the notes to a Bible publiſhed weekly under the name of the Rev. Henry Southwell: for this he received about twenty-five or twenty-ſix ſhillings per week, a poor pittance! while Dr. Southwell, the pſeudo-commentator, received one hundred guineas for the uſe of his name, he having no other recommendation to the public, whereby he might merit a poſthumous memory, than his livings. In ſhort, he compiled or

assisted in the compilation of, as many books as the voluminous Guthrie is said to have written. His "Roman History," written in a series of letters from a nobleman to his son, in 2 vols. 12mo. has some merit. Towards the latter end of his days he projected a general chronology of all nations, and had already printed some sheets of the work, under the patronage of lord Hawke, when a disorder upon his lungs put a period to his existence, March 19, 1783. He was much indebted to the munificence of Mr. Granville Sharp.

SANDERS (Nicolas), a native of Charlewood, in Surrey, and bred at Westminster-school, was a graduate of the laws in New-college, Oxford. He took his degrees both in divinity and law; and while young was preferred to be royal-professor of canon-law in Oxford. He was banished for his religion, and went with cardinal Hosius to the Council of Trent. At last he became royal professor of divinity in the university of Louvain, where he wrote his book "De Visibili Monarchia." He died pope's nuncio, in Ireland, whither he was sent by the pope in 1580.

SANDERSON (Dr. Robert), an eminent English bishop, was descended from an ancient family, and born at Rotherham, in Yorkshire, Sept. 19, 1587. He was educated in the grammar-school there, and made so uncommon a progress in the languages, that, at thirteen, he was sent to Lincoln-college in Oxford. He was elected fellow in 1606, and in 1608 chosen logic-reader in his college: his lectures were published in 1615, and presently ran through several editions. He went into orders in 1611, and took the degree of bachelor of divinity in 1617, having taken the degrees in arts at a regular time. In 1618, he was presented by his cousin Sir Nicolas Sanderson, lord viscount Castleton, to the rectory of Wybberton, near Boston, in Lincolnshire, but resigned it the year following on account of the unhealthiness of its situation; and about the same time was collated to the rectory of Boothby-Paynel in the same county, which he enjoyed above forty years. Having now quitted his fellowship, he married; and soon after was made a prebendary of Southwell, as he was also of Lincoln in 1629. He was chosen one of the clerks in convocation for the diocese of Lincoln; and Laud, then bishop of London, having recommended him to that king as a man excellently skilled in casuistical learning, he was appointed chaplain to his majesty in 1631. When he became known to the king, his majesty put many cases of conscience to him, and received from him such solutions as gave him vast satisfaction: so that at the end of his month's attendance, which was in November, the king told him, that "he should long for next November; for he resolved to have more inward

ward acquaintance with him, when the month and he returned." And indeed the king was never abſent from his ſermons, and was alſo wont to ſay, that "he carried his ears to hear other preachers, but his conſcience to hear Mr. Sanderſon." In 1633 he obtained, through the earl of Rutland's intereſt, the rectory of Muſton, in Leiceſterſhire, which he held eight years. Aug. 1636, when the court was entertained at Oxford, he was, among others, created D. D. In 1642, he was propoſed by both houſes of parliament to king Charles, who was then at Oxford, to be one of their truſtees for the ſettling of church-affairs, and approved by the king: but that treaty came to nothing. The ſame year, his majeſty appointed him profeſſor of divinity at Oxford, with the canonry of Chriſt-church annexed: but the national calamities hindered him from entering on it till 1646, and then from holding it little more than a year. In 1642, he was nominated by the parliament one of the aſſembly of divines, but never ſat among them: neither did he take the *covenant* or *engagement*, ſo that his living was ſequeſtered. He had the chief hand in drawing up "The Reaſons of the univerſity of Oxford againſt the ſolemn League and Covenant, the Negative Oath, and the Ordinances concerning Diſcipline and Worſhip:" and, when the parliament had ſent propoſals to the king for a peace in church and ſtate, his majeſty deſired, that Dr. Sanderſon, with the doctors Hammond, Sheldon, and Morley, ſhould attend him, and adviſe him how far he might with a good conſcience comply with thoſe propoſals. This requeſt was then rejected; but, it being complied with, when his majeſty was at Hampton-Court, and in the Iſle of Wight, in 1647 and 1648, thoſe divines attended him there. Sanderſon often preached before him, and had many public and private conferences with him, to his majeſty's great ſatisfaction. The king alſo deſired him, at Hampton-Court, ſince the parliament had propoſed the aboliſhing of epiſcopal government as inconſiſtent with monarchy, that he would conſider of it, and declare his judgement. He did ſo; and what he wrote upon that ſubject was afterwards printed in 1661, 8vo, under this title, "Epiſcopacy, as eſtabliſhed by law in England, not prejudicial to Regal power." At Sanderſon's taking leave of his majeſty in this his laſt attendance on him, the king requeſted him to apply himſelf to the writing of "Caſes of Conſcience:" to which his anſwer was, that "he was now grown old, and unfit to write Caſes of Conſcience." But the king told him plainly, "it was the ſimpleſt thing he ever heard from him; for, no young man was fit to be a judge, or write Caſes of Conſcience."—Upon this occaſion, Walton relates the following anecdote: that in one

one of these conferences the king told Sanderson, or one of them that then waited with him, that "the remembrance of two errors did much afflict him, which were, his assent to the earl of Strafford's death, and the abolishing of episcopacy in Scotland; and that, if God ever restored him to the peaceable possession of his crown, he would demonstrate his repentance by a public confession and a voluntary penance, by walking barefoot from the Tower of London, or Whitehall, to St. Paul's Church, and would desire the people to intersede with God for his pardon." In 1648, was ejected from his professorship and canonry in Oxford by the parliament-visitors, and retired to his living of Boothby Paynel. Soon after, he was taken prisoner and carried to Lincoln, to be exchanged for one Clarke, a Puritan divine, who had been made prisoner by the king's party: and he was indeed soon released upon articles, one of which was, that the sequestration of his living should be recalled; by which means he enjoyed a mean subsistence for himself, wife, and children, till the Restoration. But, though the articles imported also, that he should live undisturbed, yet he was far from being either quiet or safe, being once wounded, and several times plundered; and the outrage of the soldiers was such, that they not only came into his church, and disturbed him when he was reading prayers, but even forced the common-prayer-book from him, and tore it to pieces. During this retirement, he received a visit from Dr. Hammond, who wanted to discourse with him upon some points disputed between the Calvinists and Arminians; and he was often applied to for resolution in cases of conscience, several letters upon which have been since printed. In 1658, the hon. Robert Boyle, esq. sent him a present of 50l.; his circumstances, as of most of the Royalists at that time, being very low. Boyle had read his lectures "De juramenti obligatione" with great satisfaction; and asked Barlow, afterwards bishop of Lincoln, if he thought Sanderson could be induced to write Cases of Conscience, if he might have an honorary pension allowed, to supply him with books and an amanuensis? But Sanderson told Barlow, "that, if any future tract of his could bring any benefit to mankind, he would readily set about it without a pension." Upon this, Boyle sent the above present by the hands of Barlow; and Sanderson presently revised, finished, and published, his book "De conscientia."

Aug. 1660, upon the restoration of the king, he was restored to his professorship and canonry; and soon after, at the recommendation of Sheldon, raised to the bishopric of Lincoln. He enjoyed his new dignity but about two years and a quarter: during which time he did all the good in his power,

by

by repairing the palace at Bugden, augmenting poor vicarages, &c. notwithſtanding he was old, and had a family; to which, when his friends ſuggeſted it to him, he replied, that he left them to God, yet hoped he ſhould be able at his death to give them a competency. He died, Jan. 29, 1662-3, in his 76th year; and was buried in the chancel at Bugden, with as little noiſe, pomp, and charge, as could be, according to his own directions. He was a man of great learning and wit, but not of ſuch univerſal reading as might be ſuppoſed. Being aſked by a friend, what books he ſtudied moſt, when he laid the foundation of his great and clear learning, he anſwered, that "he declined to read many books, but what he did read were well choſen, and read often; and added, that they were chiefly three, Ariſtotle's 'Rhetoric,' Aquinas's 'Secunda Secundæ,' and Tully, but eſpecially his 'Offices,' which he had not read over leſs than twenty times, and could even in his old age recite without book." He told him alſo, the learned Civilian Dr. Zouch had written "Elementa Juriſprudentiæ," which he thought he could alſo ſay without book, and that no wiſe man could read it too often. Beſides his great knowledge in the fathers, ſchoolmen, and caſuiſtical and controverſial divinity, he was exactly verſed in the hiſtories of our nation, whether ancient or modern; was a moſt curious antiquary, and indefatigable ſearcher into records, and alſo, which one would not have imagined, a complete herald and genealogiſt. The worthieſt and moſt learned of his contemporaries ſpeak of him in the moſt reſpectful terms: "that ſtaid and well weighed man Dr. Sanderſon," ſays Hammond, "conceives all things deliberately, dwells upon them diſcretely, diſcerns things that differ exactly, paſſeth his judgement rationally, and expreſſes it aptly, clearly, and honeſtly."

We ſhall now give ſome account of his writings, which, for good ſenſe, clear reaſoning, and manly ſtyle, have always been much eſteemed. In 1615, he publiſhed, 1. "Logicæ Artis Compendium," as we have already mentioned. 2. "Sermons," preached and printed at different times, amounting to the number of thirty-ſix, 1681, folio; with the author's life by Walton prefixed. 3. "Nine Caſes of Conſcience Reſolved;" publiſhed at different times, but firſt collected in 1678, 8vo. 4. "De Juramenti Obligatione, 1647," 8vo; reprinted ſeveral times ſince, with, 5. "De Obligatione Conſcientiæ." This laſt was firſt printed, as we have ſaid, at the requeſt of Mr. Boyle, and dedicated to him: the former, viz. "De Juramenti Obligatione," was tranſlated into Engliſh by Charles I. during his confinement in the iſle of Wight, and printed at London in 1655, 8vo. 6. "Cenſure of Mr. Antony

Antony Aſcham his book of the Confuſions and Revolutions of Government, 1649," 8vo. 7. Epiſcopacy, as eſtabliſhed by Law in England, not prejudical to the Regal Power, 1661," mentioned before. 8. " Pax Eccleſiæ; about Predeſtination, or the Five Points;" printed at the end of his Life by Walton, 8vo. Our biſhop ſeems at firſt to have been a ſtrict Calviniſt in thoſe points: for in 1632, when twelve of his ſermons were printed together, the reader may obſerve in the margin ſome accuſations of Arminius for falſe doctrine. But Dr. Hammond, having paid him a viſit at Boothby-Paynel in 1649, convinced him of the abſurdity and impiety of thoſe doctrines in the rigid ſenſe; as he did more fully afterwards in ſome letters that paſſed between them, and which are printed in Hammond's works. 9. " Diſcourſe concerning the Church in theſe particulars: firſt, concerning the viſibility of the true Church; ſecondly, concerning the Church of Rome, &c. 1688;" publiſhed by Dr. William Atheton, from a MS. copy, which he had from Mr. Pullen, the biſhop's domeſtic chaplain. 10. A large preface to a book of Uſher's, written at the ſpecial command of Charles I. and intituled, " The Power communicated by God to the Prince, and the Obedience required of the Subject, &c. 1661," 4to. 11. A prefatory Diſcourſe, in defence of Uſher and his writings, prefixed to a collection of learned treatiſes, intituled, " Clavi Trabales; or, nails faſtened by ſome great maſters of aſſemblies, confirming the king's ſupremacy, the ſubjects' duty, and church-government by biſhops, 1661," 4to. 12. Peck, the 2d volume of his " Deſiderata Curioſa," has publiſhed the " Hiſtory and Antiquities of the Cathedral Church of the Bleſſed Virgin St. Mary at Lincoln: containing an exact copy of all the ancient monumental inſcriptions there, in number 163, as they ſtood in 1641, moſt of which were ſoon after torn up, or otherways defaced. Collected by Robert Sanderſon, S. T. P. afterwards lord biſhop of that church, and compared with and corrected by Sir William Dugdale's MS ſurvey."

SANDERSON (Robert, eſq.) F. A. S. uſher of the court of chancery, and clerk of the chapel of the Rolls, a laborious and learned antiquary, aſſiſted by Mr. Rymer in publiſhing his valuable " Fœdera," which he continued after Mr. Rymer's death, beginning with the 16th volume (the title-page of which expreſſes " Ex ſchedis Thomæ Rymer potiſſimum edidit Robertus Sanderſon, 1715"), and ending with the 20th, dated Aug. 21, 1735. He died Dec. 25, 1741. Mr. Rymer's firſt warrant (ſigned " Marie R." the king being then in Flanders), empowering him to ſearch the public offices for this undertaking, is dated Aug. 26, 1693; was renewed

renewed by king William, April 12, 1694; and again by queen Anne, May 3, 1707, when Mr. Sanderſon was joined to him in the undertaking. A ſimilar warrant was iſſued Feb. 15, 1717, with the name of "Robert Sanderſon, eſq." only in it, who publiſhed the 17th volume in 1717. The firſt impreſſion of theſe 17 volumes being all diſpoſed of (probably to ſubſcribers and public libraries), a new edition of them was publiſhed in 1727, expreſſed in the title to be "Editio ſecunda, ad originales chartas in Turri Londinenſi denuo ſumma fide collata et emendata, ſtudio Georgii Holmes;" and there is alſo, fronting the title, the king's licence to Tonſon for reprinting Rymer, "which book is now printed in 17 vols. folio, and publiſhed by Thomas Rymer and Robert Sanderſon." In a dedication of the 18th volume, 1726, to king George I. Mr. Sanderſon acknowledges "his felicity, in having had the honour of ſerving under three crowned heads, for more than thirty years, in an employment declared, by the three greateſt potentates in the world as a work highly conducing to their ſervice and the honour of their crown." This volume was republiſhed, with caſtrations [L], in 1731. The 19th, publiſhed in 1732, is inſcribed to king George II; and Mr. Sanderſon calls it "a collection containing ſo vaſt and rich a fund of uſeful and inſtructive learning, in all tranſactions, whether foreign or domeſtic, as, I will adventure to ſay, no other nation ever did, nor is able to produce the like. The collection is drawn from the pure and unadulterate fountain of your majeſty's *Sacra Scrinia*, which gives the firmeſt ſanction to the veracity, and the ſureſt proof to the authority." The 20th volume is dated 1735. There is another edition of the whole, printed at the Hague, 1739, in which the twenty volumes are brought into ten.

SANDRART (Joachim), a German painter, born at Francfort in 1606, was ſent by his father to a grammar-ſchool; but, feeling his inclination leading to graving and deſigning, was ſuffered to take his own courſe. He was ſo eager to learn, that he went on foot to Prague; and put himſelf under Giles Sadler, the famous graver, who perſuaded him not to mind graving, but to apply his genius to painting. He accordingly went to Utrecht, and was ſome time under Gerard Huntorſt, who took him into England with him; where he ſtayed till 1627, the year in which the duke of Buckingham, who was the patron of painting and painters, was aſſaſſinated by Felton at Portſmouth. He went afterwards to Venice, where he copied the fineſt pictures of Titian

[L] Fifty ſix ſheets and a half, of other matters, were printed to ſupply theſe caſtrations. What theſe were might eaſily be ſeen, by comparing the two editions.

and Paul Veroneſe; and from Venice to Rome, where he ſtayed ſome years, and became one of the moſt conſiderable painters of his time. The king of Spain ſending to Rome for twelve pictures of the moſt ſkilful hands then in that city, twelve painters were ſet to work; and Sandrart was one of them. After a long ſtay in Rome, he went to Naples, thence to Sicily and Malta, and at length returned through Lombardy to Franckfort, where he married. A great famine happening about that time, he removed to Amſterdam; but returned to Franckfort, upon the ceſſation of that grievance. Not long after, he took poſſeſſion of the manor of Stokau, in the duchy of Neuburg, which was fallen to him; and, finding it much out of repair, ſold all his pictures, deſigns, and other curioſities, in order to raiſe money for putting it into order. He had ſcarcely done this, when, the war breaking out between the Germans and the French, it was burned by the latter to the ground. He rebuilt it, and made it better than ever; but, fearing a ſecond invaſion, he ſold it, and ſettled at Augſburgh, where he executed abundance of fine pieces. His wife dying, he left Augſburgh, and went to Nuremberg, where he ſet up an academy of painting. Here he publiſhed ſeveral volumes on ſubjects relating to his profeſſion: but the moſt conſiderable of his works is "the Lives of the Painters, with their Effigies;" being an abridgement of Vaſari and Ridolfi for what concerns the Italian painters, and of Charles Van Mander for the Flemings, of the laſt century. Sandrart worked himſelf till he was ſeventy: but the time of his death is not recorded.

SANDYS (Edwin), an eminent Engliſh prelate, and zealous reformer, was deſcended from a gentleman's family, and born in 1519; it is not certainly known where, but probably at his father's ſeat, Hawkſhead, in Lancaſhire. He was educated at St. John's college in Cambridge, where he took both degrees in arts and divinity; although he was never fellow of the college. About 1547, he was elected maſter of Catharine-hall; and, in 1553, at king Edward's deceaſe, was vice-chancellor of the univerſity. Having early embraced the Proteſtant religion, he joined heartily with thoſe who were for ſetting the lady Jane Gray on the throne; and was required by John Dudley, duke of Northumberland, who came to Cambridge in his march againſt queen Mary, to ſet forth the lady Jane's title in a ſermon the next day before the univerſity. He obeyed, and preached in a moſt pathetic manner; and, moreover, gave a copy of his ſermon to be printed. Two days after, the ſame duke ſent to him to proclaim queen Mary; which refuſing, he was deprived of his vice-chancellorſhip, and other preferments which he had, and ſent priſoner to the

the tower of London, where he lay above ſeven months, and then was removed to the Marſhalſea. He was afterwards ſet at liberty by the mediation of ſome friends; but, certain whiſperers ſuggeſting to bp. Gardiner, that he was the greateſt heretic in England and one, who of all others had moſt corrupted the univerſity of Cambridge, ſtrict ſearch was ordered to be made after him. Upon this, he made his eſcape out of England, and, in May 1554, arrived at Antwerp; whence he was obliged to haſte away ſoon to Augſburg; and, after ſtaying there a few days, went to Straſburg, where he fixed his abode. His wife came there to him, but he had the misfortune to loſe her and one child. In 1558, he took a journey to Zurich, and lodged five weeks in the houſe of Peter Martyr; with whom he ever after maintained an intimate correſpondence.

Receiving there the agreeable news of queen Mary's death, he returned to Straſburg; and thence to England, where he arrived in Jan. 19, 1558-9. In March, he was appointed by queen Elizabeth and her council one of the nine Proteſtant divines who were to hold a diſputation againſt ſo many of the Romiſh perſuaſion before both houſes of parliament at Weſtminſter. He was alſo one of the commiſſioners for preparing a form of prayer, or liturgy, and for deliberating on other matters for the reformation of the church. When the Popiſh prelates were deprived, he was nominated to the ſee of Carliſle, which he refuſed, but accepted that of Worceſter. Being a man well ſkilled in the original languages, he was, about 1565, one of the biſhops appointed to make a new tranſlation of the Bible; and the portions which fell to his ſhare were the books of Kings and Chronicles. He ſucceeded Grindal in the ſee of London in 1570; and, the year after, was ordered by the queen to aſſiſt the archbiſhop of Canterbury in the eccleſiaſtical commiſſion both againſt Papiſts and Puritans. In 1576, he was tranſlated to the archbiſhopric of York. The ſeverity of his temper, and eſpecially the zeal with which he acted againſt the Papiſts, expoſed him to their cenſures; and occaſioned him to be much aſperſed in their libels. The ſame ſeverity alſo involved him in many diſputes and quarrels with thoſe of his own communion; ſo that his life was, upon the whole, a perpetual warfare, many attempts being continually made to ruin his reputation and intereſt. One of theſe was of ſo ſingular and audacious a nature, that we cannot avoid being a little particular in our account of it. May 1582, as he was viſiting his dioceſe, he lay at an inn in Doncaſter; where, through the contrivance of Sir Robert Stapleton, and other wicked perſons his enemies, the inn keeper's wife was put to bed to him at midnight,

when he was asleep. Upon which, according to agreement, the inn-keeper rushed into the room, waked the archbishop with his noise, and offered a drawn dagger to his breast, pretending to avenge the injury. Immediately Sir Robert Stapleton came in, as if called from his chamber by the inn-keeper; and putting on the appearance of a friend, as indeed he had formerly been, and as the abp. then thought him, advised his grace to make the matter up, laying before him many perils and dangers to his name and the credit of religion that might ensue, if, being one against so many, he should offer to stir in such a cause; and persuading him, that, notwithstanding his innocency, which the abp. earnestly protested, and Stapleton then acknowledged, it were better to stop the mouths of needy persons than to bring his name into doubtful question. With this advice, the abp. unwarily complied; but, afterwards discovering Sir Robert's malice and treacherous dissimulation, he ventured, in confidence of his own innocency, to be the means himself of bringing the whole cause to examination before the council in the star-chamber. The result of this was, that the abp. was found and declared intirely innocent of the wicked slanders and imputations raised against him; and that Sir Robert Stapleton and his accomplices were first imprisoned, and then fined in a most severe manner. This affair is related at large by Sir John Harrington, a contemporary writer; and by Le Neve, who gives a fuller account of it, from an exemplification of the decree, made in the star-chamber, 8 May, 25 Eliz. preserved in the Harleian library.

After a life of troubles and contention, owing principally to the iniquity of the times, our learned prelate died, July 10, 1588, in his 69th year; and was buried in the collegiate church of Southwell, where a monument is erected to his memory. He was twice married: first, to a daughter of Mr. Sandes of Essex, who died at Strasburg of a consumption; secondly, to Cicely, sister to Sir Thomas Wilford, of Hartridge in Kent, by whom he had seven sons and two daughters. From Sir Samuel, the eldest son, descended Edwin lord Sandys, who died in 1797. As to his writings, they cannot be supposed voluminous; his life having been too much employed in action. Several of his letters, and other papers, are inserted in Strype's "Annals;" in his "Life of abp. Parker;" in his "Life of abp. Whitgift;" in Burnet's "History of the Reformation;" and in other places. In 1616, two and twenty of his sermons were collected together, and printed in a small quarto. He was a very eminent preacher; and his style is much superior to the generality of writers in those times.

SANDYS (Sir Edwin), second son of Dr. Edwin Sandys, abp. of York, was born in Worcestershire about 1561;

1561; and admitted of Corpus-Chriſti-college in Oxford at ſixteen, under Mr. Richard Hooker, author of the "Eccleſiaſtical Polity." He took the degrees in arts, was made probationer-fellow, and was collated in 1581 to a prebend in the church of York. He afterwards travelled into foreign countries, and at his return grew famous for his learning, virtue, and prudence. While he was at Paris, he drew up a tract, publiſhed under the title of "Europæ Speculum," which he finiſhed in 1599; an imperfect copy of which ſtole into the world, without the author's name or conſent, in 1605, and was ſoon followed by another impreſſion. But the author, after he had uſed all means to ſuppreſs theſe erroneous copies, and to puniſh the printers of them, at length cauſed a true copy to be publiſhed, a little before his death, in 1629, 4to. under this title: "Europæ Speculum; or a view or ſurvey of the ſtate of religion in the weſtern parts of the world. Wherein the Romane religion, and the pregnant policies of the church of Rome to ſupport the ſame, are notably diſplayed; with ſome other memorable diſcoveries and memorations. Never before till now publiſhed according to the author's original copie. Multum diuque deſideratum. Hagæ Comitis, 1629." To this edition was a preface, which has been omitted in the latter editions; though ſome paſſages of it were printed in that of 1637, 4to.

In May, 1602, he reſigned his prebend, and received the honour of knighthood from James I; who afterwards employed him in ſeveral affairs of great truſt and importance. Fuller tells us, that he was dextrous in the management of ſuch things, conſtant in parliament as the ſpeaker himſelf, and eſteemed by all as an excellent patriot. Oppoſing the court with vigour in the parliament of 1621, he was committed with Mr. Selden to the cuſtody of the ſheriff of London in June that year, and detained above a month; which was highly reſented by the houſe of commons, as a breach of their privileges; but, Sir George Calvert, ſecretary of ſtate, declaring, that neither Sandys nor Selden had been impriſoned for any parliamentary matter, a ſtop was put to the diſpute. Sir Edwin was treaſurer to the undertakers of the weſtern plantations. He died in 1629, and was interred at Northbourne in Kent; where he had a ſeat and eſtate, granted him by James I. for ſome ſervices done at that king's acceſſion to the throne. He bequeathed 1500 l. to the univerſity of Oxford, for the endowment of a metaphyſical lecture. He left five ſons, all of whom, except one, adhered to the parliament during the civil wars.

There was one Sir Edwin Sandys, who turned into Engliſh verſe "Sacred Hymns, conſiſting of fifty ſelect Pſalms of David," ſet to be ſung in five parts by Robert Taylor, and

printed at London, 1615, in 4to; but whether this version was done by our author, or by another, of both his names, of Latimers in Buckinghamshire, is uncertain.

SANDYS (GEORGE), brother of the preceding, was the seventh and youngest son of Edwin abp. of York. This accomplished gentleman was born at the archiepiscopal palace of Bishopthorp in 1577. In 1588, he was sent to Oxford, and matriculated of St. Mary Hall. Wood is of opinion, that he afterwards removed to Corpus-Christi-college. How long he resided in the university, or whether he took a degree, does not appear. In August 1610, remarkable for the murder of king Henry IV. of France, Mr. Sandys set out on his travels, and, in the course of two years, made an extensive tour, having travelled through several parts of Europe, and visited many cities and countries of the East, as Constantinople, Greece, Egypt, and the Holy Land; after which, taking a view of the remote parts of Italy, he went to Rome and Venice, and, being by this time greatly improved, and become not only a perfect scholar but a complete gentleman, returned to his native country, where, after properly digesting the observations he had made, he published, in 1615, an account of his travels in folio, the title of the 7th edition of which, in 1673, was thus: "Sandys' Travels, containing an history of the original and present state of the Turkish empire; their laws, government, policy, military force, courts of justice, and commerce. The Mahometan religion and ceremonies. A description of Constantinople, the grand signior's seraglio, and his manner of living: also of Greece, with the religion and customs of the Grecians. Of Egypt; the antiquity, hieroglyphics, rites, customs, discipline, and religion, of the Egyptians. A voyage on the river Nilus. Of Armenia, Grand Cairo, Rhodes, the Pyramides, Colossus: the former flourishing and present state of Alexandria. A description of the Holy Land, of the Jews, and several sects of Christians living there; of Jerusalem, Sepulchre of Christ, Temple of Solomon, and what else, either of antiquity, or worth observation. Lastly, Italy described, and the islands adjoining; as Cyprus, Crete, Malta, Sicilia, the Eolian islands; of Rome, Venice, Naples, Syracusa, Mesena, Ætna, Scylla, and Charybdis; and other places of note. Illustrated with fifty maps and figures." Most of the figures, especially those relating to Jerusalem and the Holy Land, are copied from the "Devotissimo Viaggio di Zuallardo, Roma, 1587," 4to.

Sandys distinguished himself also as a poet; and his productions in that way were greatly admired in the times they were written. In 1632, he published "Ovid's Metamorphoses, englished, mythologized, and represented in figures, Oxford,"

Oxford," in folio. Francis Cleyn was the inventor of the figures, and Solomon Savary the engraver. He had before published part of this translation; and, in the preface to this second edition, he tells us, that he has attempted to collect out of sundry authors the philosophical sense of the fables of Ovid. To this work, which is dedicated to Charles I, is subjoined "An Essay to the translation of the Æneis." In 1636, he published, in 8vo, "A Paraphrase on the Psalms of David, and upon the Hymns dispersed throughout the Old and New Testament," re-printed in 1638, folio, with a title somewhat varied. In 1640, he published, in 12mo, a sacred drama, written originally by Grotius, under the title of "Christus Patiens," and which Mr. Sandys, in his translation, has called "Christ's Passion," on which, and "Adamus Exul," and Masenius, is founded Lauder's impudent charge of plagiarism against Milton. This translation was re-printed, with cuts, in 1688, 8vo. The subject of it was handled before in Greek by Apollinarius bishop of Hierapolis, and after him by Gregory Nazianzen; but, according to Sandys, Grotius excelled all others upon this subject. Langbaine tells us, with regard to Sandys' translation, that "he will be allowed an excellent artist in it by learned judges; and he has followed Horace's advice of avoiding a servile translation,—'nec verbum verbo curabis reddere fidus interpres'—so he comes so near the sense of his author, that nothing is lost; no spirits evaporate in the decanting of it into English; and, if there be any sediment, it is left behind." There are but few incidents known concerning our author. All who mention him agree in bestowing on him the character, not only of a man of genius, but of singular worth and piety. For the most part of his latter days he lived with Sir Francis Wenman, of Caswell, near Witney in Oxfordshire, to whom his sister was married; probably chusing that situation in some measure on account of its proximity to Burford, the retirement of his intimate acquaintance and valuable friend Lucius lord viscount Falkland, who addressed some elegant poems to him, preserved in Nichols's "Select Collection," with several by Mr. Sandys, who died at the house of his nephew, Sir Francis Wyat, at Bexley in Kent, in 1643; and was interred in the chancel of that parish-church, without any inscription; but in the parish-register is this entry: "Georgius Sandys poetarum Anglorum sui sæculi facile princeps, sepultus fuit Martii 7, Stilo Angliæ, ann. Dom. 1643." His memory has also been handed down by various writers in the following inscription, as one that was due to his merit: "Georgius Sandys, poetarum Anglorum sui sæculi princeps." And the high commendations given of him by the above ingenious nobleman

are a moſt honourable tribute to, and an immortal record of, our author's great worth and abilities. Mr. Dryden pronounced him the beſt verſifier of the age; and Mr. Pope declared, in his notes to the Iliad, that Engliſh poetry owed much of its preſent beauty to his tranſlations. His account of Turkey, Egypt, and the Holy Land, has ſince been amply confirmed.

SANNAZARIUS (James), an excellent Latin and Italian poet, was deſcended from an ancient and noble family, and born at Naples July 28, 1458. His father dying while he was an infant, his mother retired into a village; but was prevailed on to return for the ſake of her ſon, who was ſure to want thoſe advantages of education there which he would have at Naples. Sannazarius acquired a great knowledge of the Greek and Latin tongues early, and was a young man of moſt promiſing hopes. There was a kind of private academy at Naples, which was managed by John Pontanus: there Sannazarius was admitted, and called himſelf Actius Sincerus, according to the cuſtom of the place, which was to aſſume fictitious names. Poets have uſually imaginary miſtreſſes to inflame their imaginations, and exerciſe their vein with; Sannazarius had a real one, a young lady of noble family. But ſhe was very unkind; ſo that his poems abound with complaints of her cruelty and hardneſs of heart. In order to forget her, he went to France; but his paſſion ſoon brought him back to Naples, where he found the object of it departed; and then his heart vented itſelf in ſtrains of lamentation. His extraordinary talent in this way introduced him at the court of Ferdinand, king of Naples; and endeared him to his ſon Frederic, who was a lover of poetry. Frederic had him in the palace, and made him his confident: ſo that Sannazarius could not help promiſing himſelf great things, when Frederic ſhould mount the throne. He was, as it uſually happens, diſappointed; for, Frederic contented himſelf with ſettling on him a penſion, and giving him a houſe called Mergolino, moſt agreeably ſituated, and with a charming proſpect. Sannazarius was very diſcontented at firſt; but, reconciling himſelf by degrees to his new habitation, he determined to ſpend his life there in contemplation and tranquillity. Juſt when he was putting this ſcheme in execution, Frederic was deprived of his kingdom of Naples; and choſe France for his retreat, where Lewis XII. gave him the duchy of Anjou. Sannazarius thought himſelf obliged to accompany his prince and patron; and, not content with this, ſold certain eſtates which he had for a ſupply of money. After the death of Frederic, in 1004, he returned to Naples; and devoted himſelf wholly to poetry and his pleaſures, in which laſt

he

he was always indulgent to himſelf. He died at Naples in 1530. He was never married, yet had a ſon, whoſe death is deplored in his elegies.

All his Latin poems were firſt printed at Venice in 1531, 12mo. They have been often re-printed; but the beſt edition is that of Amſterdam 1727, in 8vo, with the notes of the learned Janus Broukhuſius and others. The principal work in this collection, which conſiſts of eclogues, elegies, and epigrams, is the "De partu Virginis libri tres." His reputation is chiefly built upon this poem, which has been allowed by Julius Scaliger, Eraſmus, and others, to have in it all thoſe qualities that go to the forming of a finiſhed piece; all that invention, judgement, elegance, and fine turn of ſentiment, which is ſo much admired in the great maſters of antiquity. The ſtrange mixture, however, of Paganiſm with Chriſtianity, that runs through the whole, has given univerſal offence; and indeed one can hardly help thinking, at firſt ſight, that he eſteemed the two religions at an equal rate, and meant to ſet them on a level. He meant nothing leſs: he was certainly a Chriſtian, if making verſes perpetually on the Virgin Mary, and founding a convent, as he did, can make a good Chriſtian: he was only influenced by the ſame ſpirit which influenced Bembus and others his contemporaries, who adored the remains of the ancient Heathens ſo extravagantly, that they were borrowing their language and mythology upon all occaſions, and applying them moſt improperly to things merely modern. Sannazarius is ſaid to have ſpent twenty years, more or leſs, in perfecting this poem.

There are two Italian pieces of his, "Arcadia" and "Rime;" the former, a compoſition in proſe and verſe; the latter, a poem. They have been often printed.

SANSON (Nicolas), a celebrated French geographer, was born at Abbeville in Picardy, Dec. 12, 1600. After he had finiſhed his juvenile ſtudies, he betook himſelf to merchandiſe; but, ſuſtaining conſiderable loſſes, quitted that calling, and applied himſelf to geography, for which he had naturally a turn. At nineteen, he had drawn a map of Ancient Gaul; but did not publiſh it till 1627, leſt, as we are told, it ſhould not, on account of his youth, be thought his own; for his father was a geographer, and had publiſhed ſeveral maps. The excellent turn and genius for geographical diſquiſitions, which this map of Gaul diſcovered, procured it a very favourable reception from the public; and encouraged the author to proceed in this kind of work. He did ſo; and was ſo indefatigable in his labours, that he made almoſt three hundred large maps of places, ancient and modern, and

caused an hundred methodical tables to be graven concerning the divisions of the dominions of Christian princes. He also wrote several things to explain and illustrate his maps: as, "Remarks upon the Ancient Gauls;" "Treatises of the four parts of the World;" "Two Tables of the Cities and Places, which occur in the Maps of the Rhine and Italy;" "A Description of the Roman Empire, of France, Spain, Italy, Germany, and the British Isles, together with the ancient Itineraries:" all which are very commodious for understanding the maps, which they are intended to accompany. He wrote an account of the "Antiquity of Abbeville," which engaged him in a contest with several learned men; with father Labbé, the Jesuit, in particular. He made also a "Sacred Geography," divided into two tables; and a "Geographical Index of the Holy Land." He was preparing other works, and had collected a great deal of matter, with a view of making an Atlas of his own maps; but his watching and great pains brought upon him an illness, of which, after languishing for near two years, he died at Paris in 1667. He had received particular marks of esteem and kindness from the cardinals Richelieu and Mazarin; and was geographer and engineer to the king. He left two sons, who inherited his geographical merit. Voltaire calls him "the Father of geography before William de l'Isle." His Atlas was published in 2 vols, folio, at Paris, in 1693.

SANTEUL (John Baptist de), was an excellent Latin poet, and born at Paris in 1630. His education was completed in the college of Louis the Great; after which, he applied himself wholly to the study of poetry. Paris was full of his labours of this kind, which adorned public fountains, monuments of art, and various edifices. He also composed hymns for the Breviary of Paris, which procured him the favour and patronage of all the great and learned men of his time. Louis XIV. gave him a pension, which he enjoyed till the time of his death, which happened at Dijon in 1697. Besides the hymns above-mentioned, Santeul wrote some charming Latin poetry. His character has been pictured with great spirit by Bruyere.

SANCTORIUS, professor of medicine in the university of Padua, was born in 1561. He was a man of great parts, but very fanciful, and remarkable for making some whimsical experiments upon himself for ascertaining how much of the alimentary particles received into the body, were evacuated by transpiration through the pores of the skin. Upon this subject he published a tract, called "de Medicina Statica Aphorismi," which has since been re-published with notes, by Lister and Baglivi. Sanctorius wrote also "Methodus vitandorum

dorum errorum qui in arte medica contingunt." He was an ingenious and eſtimable man, and highly beloved by his countrymen. He died at Venice in 1636; and the college of Phyſicians at Venice pronounce every year an oration in his praiſe.

SAPPHO, a famous poeteſs of antiquity, who for her excellence in her art has been called "The Tenth Muſe," was born at Mitylene in the iſle of Leſbos, about anno ante C. 610. She was contemporary with Steſichorus and Alcæus, which laſt was her countryman, and as ſome think her ſuitor. They, who ſuppoſe this, depend chiefly upon the authority of Ariſtotle, who, in his "Rhetoric," cites a declaration of Alcæus, and an anſwer of Sappho: the import of both which is this. Alcæus declares, "he has ſomething to ſay, but that modeſty forbids him:" Sappho replies, that, "if his requeſt was honourable, ſhame would not have appeared in his face, nor could he be at a loſs to make a reaſonable propoſition." It has been thought too, that Anacreon was one of her lovers, and his editor Barnes has taken ſome pains to prove it: but chronology will not admit this; ſince, upon enquiry, it will be found, that Sappho was probably dead before Anacreon was born. All this lady's verſes ran upon love, which made Plutarch, in his treatiſe on that ſubject, compare her to Cacus the ſon of Vulcan; of whom it is written, that "he caſt out of his mouth fire and flame." Of the numerous poems ſhe wrote, there is nothing remaining but ſome ſmall fragments, which the ancient ſcholiaſts have cited; a hymn to Venus, preſerved by Dionyſius of Halicarnaſſus, as an example of a perfection he had a mind to characteriſe; and an ode to one of her miſtreſſes; which laſt piece confirms a tradition delivered down from antiquity, that her amorous paſſion extended even to perſons of her own ſex, and that ſhe was willing to have her miſtreſſes as well as her gallants. Mrs. Le Fevre, afterwards Madam Dacier, indeed has endeavoured, for the honour of Sappho, to render the fact uncertain, and would repreſent this ode as written in the ſtyle of one friend to another. But it favours entirely of love, and not the leaſt of friendſhip; otherwiſe, ſo great a judge as Longinus, for it is to him we owe the preſervation of it, would never have ſaid, that Sappho, "having obſerved the anxieties and tortures inſeparable to jealous love, has collected and diſplayed them in the fineſt manner imaginable." Beſides, Strabo and Athenæus tell us, that the name of the fair one, to whom it is addreſſed, was Dorica; and that ſhe was loved by Charaxus, who was Sappho's brother. Let us then ſuppoſe that this Dorica, Sappho's infamous paramour, received the addreſſes of Charaxus, and admits him into her company

as a lover. This very moment Sappho unexpectedly enters; and, ſtruck with what ſhe ſees, deſcribes her emotions in the following ſtrains:

I.

" Bleſt as th' immortal Gods is he,
" The youth who fondly ſits by thee,
" And hears and ſees thee, all the while,
" Softly ſpeak, and ſweetly ſmile.

II.

" 'Twas this depriv'd my ſoul of reſt,
" And rais'd ſuch tumults in my breaſt:
" For, while I gaz'd, in tranſport toſt,
" My breath was gone, my voice was loſt.

III.

" My boſom glow'd; the ſubtle flame
" Ran quick through all my vital frame:
" O'er my dim eyes a darkneſs hung:
" My ears with hollow murmurs rung.

IV.

" In dewy damps my limbs were chill'd;
" My blood with gentle horrors thrill'd:
" My feeble pulſe forgot to play:
" I fainted, ſunk, and dy'd away."

PHILLIPS.

People were ſo perſuaded anciently of Sappho's having loved women as men do, that Ovid introduces her, without any difficulty, making a ſacrifice to Phaon of her female paramours: from which we learn, that Sappho's love for her own ſex did not keep her from loving ours. She fell deſperately in love with Phaon, and did all ſhe could to win him; but in vain: upon which ſhe threw herſelf headlong from a rock, and died. It is ſaid, that ſhe could not forbear following Phaon into Sicily, whither he retired that he might not ſee her; and that, during her ſtay in that Iſland, ſhe probably compoſed the "Hymn to Venus," ſtill extant, in which ſhe begs ſo ardently the aſſiſtance of that goddeſs. Her prayers, however, proved ineffectual: Phaon was cruel to the laſt degree. The unfortunate Sappho was forced to take the dreadful leap; ſhe went to the promontory Leucas, and threw herſelf into the ſea. The cruelty of Phaon will not ſurprize us ſo much, if we reflect that ſhe was a widow (for ſhe had been married to a rich man in the iſle of Andros, by whom ſhe had a daughter named Cleis); that ſhe had never been handſome; that ſhe had obſerved no meaſure in her paſſion to both ſexes; and that Phaon had long known all her charms.

For,

For, conſider what ſhe herſelf writes to him by the pen of Ovid:

" In all I pleas'd, but moſt in what was beſt,
" And the laſt joy was dearer than the reſt.
" Then with each word, each glance, each motion, fir'd,
" You ſtill enjoy'd, and yet you ſtill deſired:
" Till all diſſolving in the trance we lay,
" And in tumultuous raptures died away."

POPE.

The ſame Ovid makes her confeſs herſelf not handſome;

" To me what nature has in charms deny'd,
" Is well by wit's more laſting charms ſupply'd.
" Though ſhort by ſtature, yet my name extends
" To Heaven itſelf, and earth's remoteſt ends.
" Brown as I am, an Ethiopian dame
" Inſpir'd young Perſeus with a gen'rous flame."

POPE.

She was indeed a very great wit, and for that alone deſerves to be remembered. The Mitylenians had her worth in ſuch high eſteem, and were ſo ſenſible of the glory they received from her being born among them, that they paid her ſovereign honours after her death, and ſtamped their money with her image. The Romans afterwards erected a noble ſtatue of porphyry to her; and, in ſhort, ancients as well as moderns have done honour to her memory. Voſſius ſays, that none of the Greek poets excelled Sappho for ſweetneſs of verſe; and that ſhe made Archilochus the model of her ſtyle, but at the ſame time took care to ſoften the ſeverity of his expreſſion. It muſt be granted, ſays Rapin, from what is left us of Sappho, that Longinus had great reaſon to extol the admirable genius of this woman; for there is in what remains of her ſomething delicate, harmonious, and impaſſioned to the laſt degree. Catullus endeavoured to imitate Sappho, but fell infinitely ſhort of her; and ſo have all others, who have written upon love.

The two above-mentioned poems, with her fragments, have been printed " inter novem fœminarum Græcarum carmina. Græcè, curâ Fulvii Urſini. apud Plantin. 1598, 8vo. and Gr. & Lat. Notis Var. & Chr. Wolfii. Hamburg, 1732," in 4to.

SARASIN (JOHN FRANCIS), a French author, who, ſays Voltaire, " has written agreeably in verſe and proſe, was born at Hermanville, in the neighbourhood of Caen, about 1604. It is ſaid, in the " Segraiſiana," but we know not on what foundation, that Mr. Fauconnier of Caen, a treaſurer

ſurer of France, having an amour with a beloved damſel, who was not of rank ſufficient for his wife, upon finding her with child, married her; and that Saraſin was the product of this ante-nuptial congreſs. Be this as it will, he began his ſtudies at Caen, and afterwards went to Paris, where he became eminent for wit and polite literature, though he was very defective in every thing that could be called learning. In the next place, he made the tour of Germany; and, upon his return to France, was appointed a kind of ſecretary to the prince of Conti. He was a man of a lively imagination and moſt ready wit; which he was conſtantly giving proof of upon ſome occaſion or other. Perrault relates a very pleaſant thing, which happened when he was attending the prince of Conti, who delighted in progreſſes, and was then harangued in form at every place he paſſed through. Once, when the magiſtracy of a certain town came forth to addreſs him, the orator unfortunately forgot his leſſon, and made a full ſtop at the end of the ſecond period. Saraſin jumped out at the other ſide of the coach; and, getting inſtantly round it cloſe by the orator, went on with the ſpeech in the ſtyle it had been begun, filled it with ridiculous panegyric, yet delivered it with ſuch ſolemnity, that the prince could not refrain from laughter. But the beſt of it was, that the magiſtracy not only thanked Saraſin for helping them out at ſuch a deſperate plunge, but made him the ſame preſent as was made to the prince. Saraſin married a rich woman, but old, ugly, and ill-natured; ſo that the little happineſs he found in this ſtate made him often aſk, "Whether the bleſſed ſecret would never be found out, of propagating the human ſpecies without a woman? Saraſin drew in the prince of Conti, as is ſaid, to marry the niece of Mazarin, and for the good office received a great ſum. The cardinal, however, after the conſummation of the marriage, made a jeſt of Saraſin: and, the bargain coming to the ears of the prince, who was ſufficiently diſguſted with his conſort, Saraſin was turned out of doors, with all the marks of ignominy, as a villain who had ſold himſelf to the cardinal. This treatment is ſuppoſed to have occaſioned his death, which happened in 1654. Peliſſon, paſſing through the town where Saraſin died, went to the grave of his old acquaintance, ſhed ſome tears, had a maſs ſaid over him, and founded an anniverſary, though he himſelf was at that time a Proteſtant.

He publiſhed a very few works in his life-time: nothing, except "Diſcours de la Tragedie;" "L'Hiſtoire du Siege de Dunkerque," in 1649; and "La Pompe funebre de Voiture," in the "Miſcellanea" of Menage, to whom it is addreſſed,

dreſſed, in 1652. At his death, he ordered all his writings to be given into the hands of Menage, to be diſpoſed of as that gentleman ſhould think proper; and Menage publiſhed a 4to volume of them at Paris in 1656, with a portrait of the author engraven by Nanteuil, and a diſcourſe of Peliſſon upon his merits, prefixed. They conſiſt of poetry and proſe: they are full of wit, politeneſs, eaſe, elegance, invention, and every thing that can make an author agreeable; and, accordingly, all kinds of readers have found much entertainment in them.

Beſides this collection in 4to, two more volumes in 12mo were publiſhed at Paris in 1675, under the title of "Nouvelles Oeuvres de Mr. Saraſin; of which Mr. de la Monnoye has given the following hiſtory. Menage, having cauſed to be printed ſuch works of Saraſin as he thought would do honour to their author, ſuppreſſed the reſt, either as unfiniſhed pieces, or as the productions of his juvenile years. But Menage's amanuenſis, having taken a copy of them without the knowledge of his maſter, let a bookſeller have them for a very ſmall ſum; who, conſulting Deſpreaux about them, and finding them not unworthy of Saraſin, digeſted and printed them. Monnoye calls them fragments inſtead of works, becauſe they are unfiniſhed; and pieces of poems rather than poems. The firſt volume begins with an "Apologie de la Morale d'Epicure," a compoſition in, proſe, of 178 pages, "in which," ſays Monnoye, "there are many fine paſſages; and he obſerves it to have been no bad compliment to this piece, that it was attributed, though falſely, to St. Evremond." The remaining part of the firſt and all the ſecond volume conſiſt of little poems and fragments of poems.

SARDANAPALUS, a famous Aſſyrian king, who exceeded all his predeceſſors for luxury, effeminacy, and idleneſs; he ſhut himſelf up among his concubines, and abandoned himſelf to the moſt ſhameful and criminal pleaſures, whereby he became contemptible to his generals, who conſpired to dethrone him. The chiefs were Abaces, governor of Media; Beleſis, governor of Babylon; and Tiglathphalaſar, or Ninus the younger, governor of Nineveh. Alarmed at this revolt, he took the field with what forces he could gather; and, being defeated, he ſhut himſelf up in the city of Nineveh, which they then beſieged, and comforted himſelf with an old prediction, that, that city would never be taken till the river became its enemy. He thought this impoſſible, and ſo lived ſecure, till the Tygris, overflowing its banks, made a breach in the wall. Deſpairing then to eſcape, he erected a wooden pile, on which he burned himſelf, his wives, ſlaves, and all his treaſure. And thus this

vaſt empire was divided into three, Babylon, Nineveh, and Media. This happened about 770 before Chriſt. According to ſome, he is the Phul mentioned in the Old Teſtament. The curious reader will find, in the "Obſervationes Halenſes," a very learned diſſertation, intituled, "Apologia Sardanapali," which throws great light upon this antient character.

SARJEANT (JOHN), a ſecular prieſt, (his real name was SMITH,) born in Lincolnſhire about 1621, and admitted of St. John's college in Cambridge in 1637, by the maſters and ſeniors of which he was recommended to be ſecretary to Dr. Thomas Morton, biſhop of Durham; in which employment he continued till, falling into doubts about his religion, he went over to the Engliſh college of ſecular prieſts at Liſbon in 1642; and, after ſtudying there ſome time, he returned to England in 1652, and was elected ſecretary of the ſecular clergy, and employed in propagating his religion, and writing books in defence of it, particularly againſt Dr. Hammond, Dr. Bramhall, Dr. Thomas Pierce, Dr. Tillotſon, &c. He wrote "Sure Footing in Chriſtianity; or Rational Diſcourſes on the Rule of Faith," 8vo, 1664, &c. His death uncertain.

SARISBURY (JOHN of), in Latin Sariſburienſis, an Engliſhman, very famous in his day, was born at Rocheſter about 1110, and went into France at the age of ſixteen. He had afterwards a commiſſion from the king his maſter, to reſide at the court of pope Eugenius, in order to manage the affairs of England. Ill offices were attempted to be done him with that pope: he was charged with ſeveral falſities; but at laſt the truth was diſcovered, and he was retained by Eugenius with all the favours he had deſerved. He was ſtill more eſteemed by the ſucceſſor of that pope; and, being recalled to England, received high marks of favour from Thomas Becket, then high chancellor of the kingdom. The chancellor at that time governed his maſter Henry II; and, as he wanted aſſiſtance in ſo weighty a charge, he uſed the advice of John of Saliſbury, eſpecially in the education of the king's eldeſt ſon, and of ſeveral Engliſh noblemen, whom he had undertaken to inſtruct in good-manners and learning. Becket deſired him alſo to take care of his houſe, while he went with the king to Guienne. Upon his return from that voyage, he was made archbiſhop of Canterbury; and left the court, to perform the duties of his ſee. John of Saliſbury attended him, and was afterwards his faithful companion, when that turbulent prelate was obliged to retire to France, and when at the end of ſeven years he was recalled to England. When Becket was killed in his own cathedral, John of Saliſbury was with him, and endeavoured to ward off the blow which one of the aſſaſſins

aimed

aimed at his master's head. He received it upon his arm; and the wound was so great, that the surgeons at the end of a year despaired of a cure; and some pretend that it was cured at last by a miracle of Thomas Becket. He retired into France, and afterwards, in 1179, was made bishop of Chartres; which promotion he did not long survive.

He was a most ingenious, polite, and learned man. This appears from a Latin treatise, intituled, "Policraticon, sive de nugis Curialium, & vestigiis Philosophorum;" which, Du Pin says, "is composed in a plain concise style, and is an excellent treatise upon the employments, occupations, duties, virtues, and vices, of great men, especially princes and great lords; and contains an infinite number of moral reflections, sentences, fine passages from authors, examples, apologues, pieces of history, and common-places." Lipsius observes also, that "it is a cento, in which we meet with many pieces of purple, and fragments of a better age." It came out at Paris in 1513, and at Leyden in 1595, 8vo; and a French translation of it, intituled "Les Vanitez de la Cour," at Paris, 1640, in 4to, with a life of the author prefixed.

"Letters", also a "Life of Thomas Becket," and a "Treatise upon logic and philosophy," all written by John of Salisbury, have been printed. It appears from his Letters, says Du Pin, that he sometimes censures the conduct of Becket, though he was addicted to his interest; and that, while he was devoting his services to the court of Rome, he often disapproves what was done there, and even condemns on certain occasions the vices of the cardinals. This shews him to have had candour and virtue, as well as wit, politeness, and learning; he was on the whole an extraordinary and valuable man.

SARPI (PAUL). See PAUL.

SARTO (ANDREA DEI), a famous Italian painter, was the son of a tailor, whence he had the name of Sarto; and was born at Florence in 1471. He was put an apprentice to a goldsmith, with whom he lived some time; but minded designing more than his own trade. From the goldsmith he was removed to John Basile, an ordinary painter, who taught him in form the rudiments of his art; and afterwards to Peter Cosimo, who was exceedingly taken with his genius. While he was with Cosimo, he spent his leisure in designing in the great hall, called La Sala del Papa, where were the cartoons of Michael Angelo and Leonardo da Vinci; and by these means arrived at a mastery in his art. He thought his own master too slow in the execution of his works, as indeed he was grown very old; for which reason he left him, and joined himself to Francis Bigio. They lived together, and painted a great number of things, at Florence and about it, for the

monaſteries. Sarto drew madonas in abundance; and, in ſhort, the profit ariſing from his labours would have ſupported him very plentifully, had he not fallen fooliſhly in love with a young woman, who yet was then married to another man, but who, upon the death of her huſband, became Sarto's wife. From that time forward he was very uneaſy both in his fortune and temper; for, beſides the incumbrance of a married life, he was often diſturbed with jealouſy.

In the mean time, his fame and his works were not confined to his own country: they both were ſpread into different parts of Europe; and, ſome of his pieces falling under the notice of Francis I. that monarch was ſo pleaſed with them, that he invited Sarto into France. Sarto went; and no ſooner arrived at court, but he experienced that prince's liberality before he began to work. He did many things there for the king and the nobility; but, when he was working one day upon a St. Jerome for the queen-mother, he received letters from his wife at Florence, which made him reſolve to return thither. He pretended domeſtic affairs, yet promiſed the king not only to return, but alſo to bring with him a good collection of pictures and ſculptures. In this, however, he was overruled by his wife and relations; and, never returning, gave Francis, who had truſted him with a conſiderable ſum of money, ſo ill an opinion of Florentine painters, that he would not look favourably on them for ſome years after. By this ſad ſtep, Sarto fell from a very flouriſhing to a very mean condition. He gave himſelf up wholly to pleaſure, and became at length very poor. He was naturally mild, timorous, and poor-ſpirited, and therefore ſet but very little value upon his own performances: yet the Florentines had ſo great an eſteem for his works, that, during the fury of the popular factions among them, they preſerved his pieces from the flames. He was certainly an excellent artiſt, in whom nature and art concurred to ſhew what painting can do, either in deſign, colouring, or invention: but his pictures generally wanted boldneſs, ſtrength, and life, as well as their painter. Sarto died of the plague in 1520, when only 42. Vaſari, in his "Lives of the Painters," relates a ſtory of him, which ſhews what an excellent hand he had at copying. Frederic II. duke of Mantua, ſeeing at Florence a picture of Leo X, done by Raphael, begged it of Clement VII, who ordered Octavian of Medicis to deliver it to the duke. Octavian, being a lover of the fine arts, and troubled to loſe from Florence ſuch a curioſity, made uſe of the following artifice. He got Sarto to copy it, and ſent the copy to the duke, who was highly pleaſed with it; and ſo far from diſcovering the cheat, that even Julio Romano, who had been Raphael's ſcholar, and had drawn

drawn the drapery of that piece under him, took the copy for the original. "What," ſaid he to Vaſari ſome years after, "don't I ſee the ſtrokes, that I ſtruck with my own hand?" But Vaſari aſſured him, that he ſaw Sarto copy it; and, to convince him farther, ſhewed him his private mark. Sarto had many diſciples who became eminent in their profeſſion, as Salviati, Vaſari, &c.

SATURNINUS or SATURNILLUS, the name of a heretic of the ſecond century, who was born at Antioch, and, with Baſilides, was a diſciple of Menander. He began to broach his errors under the emperors Trajan and Adrian, in ſeveral parts of Syria, but particularly at Antioch, where he had many followers. Some account of his incoherent and lunatic doctrine may be found in Flury and Echard; to which, and to "Turner's Heretical Hiſtory," the reader is referred. His hereſy did not laſt long; though, a few of his ſect were ſtill remaining in the time of St. Epiphanius. Juſtin, in his "Dialogue againſt Tryphon," alſo makes mention of them.

SAVAGE (RICHARD), an eminent inſtance of the uſeleſſneſs and inſignificancy of knowledge, wit, and genius, without prudence and a proper regard to the common maxims of life, was born in 1698. He was the ſon of Anne counteſs of Macclesfield, by the earl of Rivers. He might have been conſidered as the lawful iſſue of the earl of Macclesfield; but his mother, in order to procure a ſeparation from her huſband, made a public confeſſion of adultery in this inſtance. As ſoon as this ſpurious offſpring was brought to light, the counteſs treated him with every kind of unnatural cruelty. She committed him to the care of a poor woman, to educate as her own. She prevented the earl of Rivers from making him a bequeſt in his will of 6000l. by declaring him dead. She endeavoured to ſend him ſecretly to the American plantations; and, at laſt, to bury him in poverty and obſcurity for ever, ſhe placed him as an apprentice to a ſhoemaker in Holborn. About this time his nurſe died; and in ſearching her effects, which he imagined to be his right, he found ſome letters which informed him of his birth, and the reaſons for which it was concealed. He now left his low occupation, and tried every method to awaken the tenderneſs, and attract the regard, of his mother: but all his aſſiduity was without effect; for he could neither ſoften her heart, nor open her hand, and he was reduced to the miſeries of want. By the care of the lady Maſon, mother to the counteſs, he had been placed at the grammar-ſchool at St. Albans, where he had acquired all the learning which his ſituation allowed; and neceſſity now obliged him to become an author.

The firſt effort of his uncultivated genius was a poem againſt Hoadley, biſhop of Bangor; of which the author was afterwards aſhamed. He then attempted to write for the ſtage, but with little ſucceſs: yet this attempt was attended with ſome advantage, as it introduced him to the acquaintance of Sir Richard Steele and Mr. Wilks. Whilſt he was in dependence on theſe gentlemen, he was an aſſiduous frequenter of the theatres, and never abſent from a play in ſeveral years. In 1723, he brought a tragedy on the ſtage, in which himſelf performed a part, the ſubject of which was "Sir Thomas Overbury." If we conſider the circumſtances under which it was written, it will afford at once an uncommon proof of ſtrength of genius, and an evenneſs of mind not to be ruffled. Whilſt he was employed upon this work, he was without a lodging, and often without food; nor had he any other conveniences for ſtudy than the fields or the ſtreet; and, and when he had formed a ſpeech, he would ſtep into a ſhop, and beg the uſe of pen, ink, and paper. The profits of this play amounted to about 200l.; and it procured him the notice and eſteem of many perſons of diſtinction, ſome rays of genius glimmering through all the clouds of poverty and oppreſſion. But, when the world was beginning to behold him with a more favourable eye, a misfortune befel him, by which not only his reputation, but his life, was in danger. In a night-ramble he fell into a coffee-houſe of ill-fame, near Charing-Croſs; when a quarrel happened, and one Mr. Sinclair was killed in the fray. Savage, with his companion, was taken into cuſtody, tried for murder, and capitally convicted of the offence. His mother was ſo inhuman, at this critical juncture, as to uſe all means to prejudice the queen againſt him, and to intercept all the hopes he had of life from the royal mercy: but at laſt the counteſs of Hertford, out of compaſſion, laid a true account of the extraordinary ſtory and ſufferings of poor Savage before her majeſty; and obtained his pardon.

He now recovered his liberty, but had no means of ſubſiſtence; and a lucky thought ſtruck him, that he might compel his mother to do ſomething for him, and extort that from her by ſatire, which ſhe had denied to natural affection. The expedient proved ſucceſsful; and lord Tyrconnel, on his promiſe to lay aſide his deſign, received him into his family, treated him as his equal, and engaged to allow him a penſion of 200l. a year. In this gay period of life, when he was ſurrounded by affluence and pleaſure, he publiſhed "The Wanderer, a moral Poem, 1729," which was approved by Pope, and which the author himſelf conſidered as his maſterpiece. It was addreſſed to the earl of Tyrconnel, with the higheſt

higheſt ſtrains of panegyric. Theſe praiſes, however, in a ſhort time, he found himſelf inclined to retract, being diſcarded by that nobleman on account of his imprudent and licentious behaviour. He now thought himſelf again at liberty to expoſe the cruelty of his mother, and accordingly publiſhed, "The Baſtard, a Poem." This had an extraordinary ſale: and, its appearance happening at a time when the counteſs was at Bath, many perſons there in her hearing took frequent opportunities of repeating paſſages from it; and ſhame obliged her to quit the place.

Some time after this, Savage formed a reſolution of applying to the queen: ſhe had given him his life, and he hoped her goodneſs might enable him to ſupport it. He publiſhed a poem on her birth-day, which he intituled, "The Volunteer Laureat." She graciouſly ſent him fifty pounds, with an intimation that he might annually expect the ſame bounty. His conduct with regard to this penſion was very particular: as ſoon as he had received it, he immediately diſappeared, and lay for ſome time out of the reach of his moſt intimate friends. At length he would be ſeen again, pennyleſs as before, but never informed any perſon where he had been, nor was his retreat ever diſcovered. His perpetual indigence, politeneſs, and wit, ſtill raiſed him new friends, as faſt as his miſbehaviour loſt him his old ones; and Sir Robert Walpole, the prime miniſter, was warmly ſolicited in his favour. Promiſes were given, but ended in diſappointment; upon which he publiſhed a poem in the "Gentleman's Magazine," intituled, "The Poet's Dependence on a Stateſman."

His poverty ſtill encreaſing, he only dined by accident, when he was invited to the tables of his acquaintance, from which the meanneſs of his dreſs often excluded him. Having no lodgings, he paſſed the night often in mean houſes, which are ſet open for any caſual wanderers, ſometimes in cellars, amongſt the riot and filth of the meaneſt and moſt profligate of the rabble; and ſometimes, when he was totally without money, walked about the ſtreets till he was weary, and lay down in the ſummer upon a bulk, and, in the winter, with his aſſociates in poverty, among the aſhes of a glaſs-houſe. His diſtreſſes, however afflictive, never dejected him. In his loweſt ſphere, his pride kept up his ſpirits, and ſet him on a level with thoſe of the higheſt rank. He never admitted any groſs familiarity, or ſubmitted to be treated otherwiſe than as an equal. This wretched life was rendered more unhappy, in 1738, by the death of the queen, and the loſs of his penſion. His diſtreſs was now publicly known, and his friends therefore thought proper to concert ſome meaſures for procuring him a permanent relief. It was propoſed that he ſhould retire into

Wales, with an allowance of 50 l. per annum, to be raiſed by ſubſcription, on which he was to live privately in a cheap place, and lay aſide all his aſpiring thoughts.

This offer he ſeemed to accept with great joy, and ſet out on his journey with fifteen guineas in his purſe. His friends and benefactors, the principal of whom was Mr. Pope, expected now to hear of his arrival in Wales; but, on the 14th day after his departure, they where ſurpriſed with a letter from him, acquainting them that he was yet upon the road, and without money, and could not proceed without a remittance. The money was ſent, by which he was enabled to reach Briſtol; whence he was to go to Swanſea by water. He could not immediately obtain a paſſage, and therefore was obliged to ſtay ſome time at Briſtol; where, with his uſual facility, he made an acquaintance with the principal people, and was treated with all kinds of civility. At laſt he reached the place propoſed for his reſidence; where he ſtayed a year, and completed a tragedy, which he had begun in London. He was now deſirous of coming to town to bring it on the ſtage: but his friends, and particularly Mr. Pope, who was his chief benefactor, oppoſed the deſign very ſtrongly; and adviſed him to put it into the hands of Thomſon and Mallet, to fit it for the ſtage, and to allow his friends to receive the profits, out of which an annual penſion ſhould be paid him. The propoſal he rejected, quitted Swanſea, and ſet off for London; but, at Briſtol, a repetition of the kindneſs he had formerly found, invited him to ſtay. He ſtayed ſo long, that by his imprudence and miſconduct he wearied out all his friends. His wit had loſt its novelty; and his irregular behaviour, and late hours, grew very troubleſome to men of buſineſs. His money was ſpent, his cloaths worn out, and his ſhabby appearance made it difficult for him to obtain a dinner. Here, however, he ſtayed, in the midſt of poverty, hunger, and contempt, till the miſtreſs of a coffee-houſe, to whom he owed about 8 l. arreſted him for the debt. He could find no bail, and was therefore lodged in priſon. During his confinement, he began, and almoſt finiſhed, a ſatire, intituled, "London and Briſtol delineated;" in order to be revenged on thoſe who had no more generoſity than to ſuffer a man, for whom they profeſſed a regard, to languiſh in a gaol for ſo ſmall a ſum.

When he had been ſix months in priſon, he received a letter from Mr. Pope, on whom his chief dependence now reſted, containing a charge of very atrocious ingratitude. Savage returned a very ſolemn proteſtation of his innocence; and he appeared much diſturbed at the accuſation. In a few days after, he was ſeized with a diſorder, which at firſt was not

not ſuſpected to be dangerous; but, growing daily more languid and dejected, at laſt, a fever ſeizing him, he expired, Aug. 1, 1743, in his 46th year; and was buried in the church-yard of St. Peter, at the expence of the gaoler. Thus lived, and thus died, Richard Savage, leaving behind him a character ſtrangely chequered with vices and good qualities. He was, however, undoubtedly a man of excellent parts; and, had he received the full benefits of a liberal education, and had his natural talents been cultivated to the beſt advantage, he might have made a reſpectable figure in life. He was happy in an agreeable temper, and a lively flow of wit, which made his company much coveted; nor was his judgement, both of writings and of men, inferior to his wit; but he was too much a ſlave to his paſſions, and his paſſions were too eaſily excited. He was warm in his friendſhips, but implacable in his enmity; and his greateſt fault, which is indeed the greateſt of all faults, was ingratitude. He ſeemed to think every thing due to his merit, and that he was little obliged to any one for thoſe favours which he thought it their duty to confer on him: it is therefore the leſs to be wondered at, that he never rightly eſtimated the kindneſs of his many friends and benefactors, or preſerved a grateful and due ſenſe of their generoſity towards him.

The works of this original writer, after having long lain diſperſed in magazines and fugitive publications, were collected and publiſhed by T. Evans, bookſeller, in the Strand, in an elegant edition in 2 vols. 8vo, to which are prefixed the admirable "Memoirs of Savage," written by Dr. Samuel Johnſon.

SAVAGE (JOHN), D. D. the benevolent preſident of the famous club at Royſton, was rector, firſt of Bygrave, then of Clothall, Herts, and lecturer of St. George, Hanover-ſquare, London. In his younger days he had travelled with James, 5th earl of Saliſbury, who gave him the great living of Clothall, where Dr. Savage rebuilt the rectory-houſe. In his more advanced years he was ſo lively, pleaſant, and facetious, that he was called the "Ariſtippus" of the age. One day, at the levee, George I. aſked him, "How long he had ſtayed at Rome with lord Saliſbury?" Upon his anſwering how long, "Why," ſaid the king, "you ſtayed long enough, why did you not convert the Pope?" 'Becauſe, Sir,' replied he, 'I had nothing better to offer him.' Having been bred at Weſtminſter, he had always a great fondneſs for the ſchool, attended at all their plays and elections, aſſiſted in all their public exerciſes, grew young again, and, among boys, was a great boy himſelf. He uſed to attend the ſchools, to furniſh the lads with extempore epigrams at the elections. He died

March 24, 1747; and the king's scholars had so great a regard for him, that, after his decease, they made a collection among themselves, and, at their own charge, erected a small tablet of white marble to his memory in the East cloister, thus inscribed:

"Johanni Savage, S. T. P.
Alumni Scholæ Westmonasterienſis posuerunt,
MDCCL.

Tu nostræ memor usque Scholæ, dum vita manebat
Musa nec immemores nos sinit esse Tui.
Ipse loci Genius te mœret Amicus Amicum,
Et luctu Pietas nos propiore ferit.
Nobiscum assueras docto pueascere lusu,
Fudit & ingenitos cruda senecta sales.
Chare Senex, Puer hoc te saltem carmine donat;
Ingratum Pueri nec tibi carmen erit."

He printed two sermons; 1. "On the Election of the Lord Mayor, 1707;" 2. "Before the Sons of the Clergy, 1715."

SAVARY (James), an eminent French writer upon the subject of trade, was born at Doué in Anjou 1622. He was sent to Paris, and put apprentice to a merchant; and carried on trade till 1658, when he left off the practice, to apply with more attention to the theory. It is said, indeed, that he had acquired a very competent fortune: but, as things afterwards happened, it does not seem to have been sufficient for his demands. He was married in 1650; and in 1667, when the king declared a purpose of assigning privileges and pensions to such of his subjects as had twelve children alive, Savary was not too rich to put in his plea. He was afterwards admitted of the council for the reformation of commerce; and the orders, which passed in 1670, were drawn up from his instructions and advices. He was pressed by the commissioners to digest his principles into a volume, and to give it the public; which he afterwards did at Paris, in 1675, 4to, under the title of "Le Parfait Négociant, ou, Instruction générale pour ce qui regarde le Commerce des Merchandises de France et des Pays Etrangers." The 7th edition of this work, which was every time improved and augmented by the author, was printed at Paris 1713, 4to; and an eighth, with farther corrections and additions by his son Philemon Lewis Savary, was published in 1721. It has been translated into almost all European languages. In 1688, he published "... vis et Conseils sur les plus importantes Matieres du Commerce," in 4to; which has been considered as a second volume to the former work, and often re-printed. He died in

1690; and, out of ſeventeen children which he had by one wife, left eleven.

Two of the ſons, James and Philemon, became afterwards famous in their father's way. James Savary not only laboured to augment and perfect his father's works, but alſo undertook a very great one of his own. He was put upon this by his ſituation and employment; for, being choſen in 1686 inſpector general of the manufactures at the cuſtom-houſe of Paris, he had a mind to take an account of all the ſeveral ſorts of merchandiſe that paſſed through it; and, to do this the more eaſily, ranged in alphabetical order all the words relating to manufactures and commerce, as faſt as he underſtood them. Then he gave ſome definitions and explications, and called his collection "Manuel Mercantile;" yet without any thoughts of publiſhing it, but only for his own private uſe. In this ſtate his work was when the magiſtrates, whom the king had choſen to preſide over the council of commerce, came to hear of it: they commended the plan, and earneſtly exhorted him to enlarge and perfect it. He complied; but, not having leiſure enough to do it of himſelf, by reaſon of his employ, he took his brother Philemon, although a canon of the royal church of St. Maur, into partnerſhip with him; and they laboured jointly at the work. James, after two or three years illneſs, died in 1716, leaving it unfiniſhed; but Philemon brought it to a concluſion, and publiſhed it at Paris in 1723, under this title, "Dictionnaire Univerſel du Commerce," in 2 vols. folio.

The ſame Philemon, animated by the favourable reception given to this work, ſpent three other years in making it more complete and perfect; and finiſhed a third volume, by way of ſupplement to the two former, which appeared in 1729. This was after his death, which happened in 1727. This "Dictionary of Commerce" has been univerſally ſpoken of as a very excellent work. A fine edition of it was printed in Paris, 3 vols. folio, in 1748.

SAVARY (N.) was born at Vetre in Brittany, and purſued his ſtudies at Rennes with conſiderable diſtinction. In 1776, he viſited Egypt, at which place he remained for the ſpace of three years. Whilſt here he paid particular attention to the manners of the inhabitants, a knowledge of the Arabic tongue, and an inveſtigation of antiquities. From Egypt he went to the iſlands of the Archipelago, over moſt of which the travelled, and examined them with careful attention. On his return to France, in 1780, he publiſhed, "a tranſlation of the Koran, with a ſketch of the life of Mahomet." He alſo publiſhed an extract from the above work, which he called, "La morale de Mahomet." His principal work was "Let-

ters on Egypt," which have been well received, and tranſlated into different European languages. Yet it is objected to this work, and with great appearance of reaſon, that the author has yielded too much to the powers of a lively imagination. Encouraged by the ſucceſs of this work, Savary publiſhed his "Letters on Greece," an agreeable and entertaining performance. Soon after this period he died, at Paris, in 1788. He was a man of conſiderable talents, an excellent taſte, and a lively fancy; and, although many of his poſitions have been controverted, as well by Volney, as by other writers on the ſame ſubjects, his writings have ſo large a portion of intereſt and entertainment as will probably ſecure to them a wide and extenſive circulation.

SAVILE (Sir HENRY), a moſt learned Engliſhman, was deſcended from a gentleman's family, and born at Bradley, near, Halifax, in Yorkſhire, Nov. 30, 1549. He was entered of Merton-college, Oxford, in 1561, where he took the degrees in arts, and was choſen fellow. When he proceeded maſter of arts in 1570, he read for that degree on the Almageſt of Ptolemy, which procured him the reputation of a man wonderfully ſkilled in mathematics and the Greek language; in the former of which, he voluntarily read a public lecture in the univerſity for ſome time. In 1578, he travelled into France and other countries; where, diligently improving himſelf in all uſeful learning, in languages, and the knowledge of the world, he became a moſt accompliſhed gentleman. At his return he was made tutor in the Greek tongue to queen Elizabeth, who had a great eſteem and liking for him. In 1585, he was made warden of Merton-college, which he governed ſix and thirty years with great honour, and improved by all the means he could with riches and good letters. In 1596, he was choſen provoſt of Eton-college; which ſociety he made it his buſineſs to fill with the moſt learned men, among whom was the ever-memorable John Hales. James I, upon his acceſſion to the crown of England, expreſſed a particular regard for him, and would have preferred him either in church or ſtate; but Sir Henry declined it, and only accepted the honour of knighthood from his majeſty at Windſor in 1604. His only ſon dying about that time, he devoted his fortune thenceforth to the promoting of learning. In 1619, he founded two lectures, or profeſſorſhips, one in geometry, the other in aſtronomy, in the univerſity of Oxford; which he endowed each with a ſalary of 160l. a year, beſides a legacy of 600l. for purchaſing more lands for the ſame uſe. He alſo furniſhed a library with mathematical books near the mathematical ſchool, for the uſe of his profeſſors; and gave 100l. to the mathematical cheſt of his own appointing; adding afterwards

wards a legacy of 40l. a year to the ſame cheſt, to the univerſity and to his profeſſors jointly. He likewiſe gave 120l. towards the new-building of the ſchools; ſeveral rare manuſcripts and printed books to the Bodleian library; and a good quantity of Greek types to the printing-preſs at Oxford. He died, at Eton-college, Feb. 19, 1621-2, and was buried in the chapel there. The univerſity of Oxford paid him the greateſt honours, by having a public ſpeech and verſes made in his praiſe, which were publiſhed ſoon after in 4to, under the title of "Ultima Linea Savilii." As to his character, the higheſt encomiums are beſtowed on him by all the learned of his time: by Iſaac Caſaubon, Mercerus, Meibomius, Joſeph Scaliger, and eſpecially the learned biſhop Montagu; who, in his "Diatribæ" upon Selden's "Hiſtory of Tithes," ſtyles him "that Magazine of learning, whoſe memory ſhall be ho-"nourable amongſt not only the learned, but the righteous for "ever."

We have already mentioned ſeveral noble inſtances of his munificence to the republic of letters: in the account of his publications many more, and even greater, will appear. In 1581, he obliged the world with an Engliſh verſion of, 1. "Four Books of the Hiſtories of Cornelius Tacitus, and the Life of Agricola; with notes upon them," folio: dedicated to queen Elizabeth. The notes upon this work were tranſlated into Latin by Iſaac Gruter, and publiſhed at Amſterdam, 1649, in 12mo, to which Gruter ſubjoined a treatiſe of our author, publiſhed in 1598, under this title, 2. "A View of certain Military Matters, or Commentaries concerning Roman Warfare;" which treatiſe, ſoon after its firſt appearance, had been tranſlated into Latin by Marquardus Freherus, and printed at Heidelberg in 1601. In 1596, he publiſhed a collection of the beſt ancient writers of our Engliſh Hiſtory, intituled, 3. "Rerum Anglicarum Scriptores poſt Bedam præcipui, ex vetuſtiſſimis Codicibus nunc primum in lucem editi:" to which he added chronological tables at the end, from Julius Cæſar to the coming in of William the Conqueror. 4. He undertook and finiſhed a fine edition of "St. Chryſoſtom's Works" in Greek, printed 1613, in 8 vols. folio. In the preface, he ſays, "that, having himſelf viſited, about twelve years before, all the public and private libraries in Britain, and copied out thence whatever he thought uſeful to his deſign, he then ſent ſome learned men into France, Germany, Italy, and the Eaſt; to tranſcribe ſuch parts as he had not already, and to collate the others with the beſt manuſcripts." At the ſame time, he makes his acknowledgements to ſeveral great men for their aſſiſtance; as Thuanus, Velſerus, Schottus, Iſaac Caſaubon, Fronto Ducæus, Janus Gruterus, Hoeſchelius,

chelius, &c. In the 8th volume are inſerted Sir Henry Savile's own notes, with thoſe of other learned men. The whole charge of this edition, including the ſeveral ſums paid to learned men, at home and abroad, employed in finding out, tranſcribing, and collating, the beſt manuſcripts, is ſaid to have amounted to no leſs than 8000l. but, as ſoon as it was finiſhed, the biſhops and clergy of France employed Fronto Ducæus, who was a learned Jeſuit, to reprint it at Paris with a Latin tranſlation. This edition appeared in 1621, and the following years, in 10 vols. folio; and a finer edition has ſince been publiſhed, by Father Montfaucon and the Benedictins, at Paris 1686, in 13 vols. folio. In 1618, he publiſhed a Latin work, written by Thomas Bradwardin, abp. of Canterbury, againſt Pelagius, intituled, 5. "De cauſa Dei contra Pelagium, et de virtute cauſarum;" to which he prefixed the Life of Bradwardin. In 1621, he publiſhed a collection of his own mathematical lectures. 6. "Prælectiones Tredecim in principia Elementorum Euclidis Oxoniæ habitæ," 4to. 7. Oratio coram Elizabethâ Regina Oxoniæ habita, anno 1592, Oxon. 1658," 4to; publiſhed by Dr. Barlow from the original in the Bodleian library. 8. He tranſlated into Latin king James's "Apology for the Oath of Allegiance." He left ſeveral manuſcripts behind him, written at the command of king James; all which are in the Bodleian library. He wrote notes likewiſe upon the margin of many books in his library, particularly of Euſebius's "Eccleſiaſtical Hiſtory;" which were afterwards uſed, and thankfully acknowledged, by Valeſius, in his edition of that work in 1659. There are four of his letters to Camden, publiſhed by Smith among "Camden's Letters, 1691," 4to.

He had a younger brother, THOMAS SAVILE, who was admitted probationer-fellow of Merton-college, Oxford, in 1580; afterwards travelled abroad into ſeveral countries; upon his return, was choſen fellow of Eton-college; and died at London in 1592-3. This gentleman was a man of great learning, and an intimate friend of Camden; among whoſe letters, juſt mentioned, there are fifteen of Mr. Savile's to him.

SAVILE (Sir GEORGE), Marquis of Haliſax, as great a ſtateſman as any of his time, was deſcended from an ancient family in Yorkſhire, and probably born about 1630, as is conjectured from the time of his returning from his travels. He contributed all he could to bring about the Reſtoration; and, ſoon diſtinguiſhing himſelf after that æra by his great abilities, was created a peer, in conſideration of his own and his father's merits to the crown. In 1668, he was appointed of that remarkable committee, which ſat at Brook-Hall for the examination

examination of the accounts of the money which had been given during the Dutch war, of which no member of the houſe of commons was admitted. April, 1672, he was called to a ſeat in the privy council; and, June following, went over to Holland with the duke of Bucks and the earl of Arlington, as ambaſſador extraordinary and plenipotentiary, to treat about a peace with France, when he met with great oppoſition from his colleagues.

In 1675, he oppoſed with vigour the non-reſiſting teſt-bill; and was removed from the council-board the year following by the intereſt of the earl of Danby, the treaſurer. He had provoked this lord by a ſhaft of his wit, in the examination before the councils concerning the revenue of Ireland; in which lord Widrington having confeſſed, that he had made an offer of a conſiderable ſum to the lord treaſurer, and that his lordſhip had rejected the offer ſo as not to diſcourage a ſecond attempt, lord Halifax obſerved upon this, that it would be ſomewhat ſtrange if a man ſhould aſk the uſe of another man's wife, and the other indeed ſhould refuſe it, but with great civility. His removal was very agreeable to the duke of York, who at that time had a more violent averſion to him than even to Shaftſbury himſelf, becauſe he had ſpoken with great firmneſs and ſpirit in the houſe of lords againſt the declaration for a toleration. However, upon a change of the miniſtry in 1679, his lordſhip was made a member of the new council. The ſame year, in the conſultations about the bill of excluſion, he ſeemed averſe to it; but propoſed ſuch limitations of the duke's authority as ſhould diſable him from doing any harm either in church or ſtate; ſuch as the taking out of his hands all power in eccleſiaſtical matters, the diſpoſal of the public money, and the power of making peace or war, and lodging theſe in the two houſes of parliament; and that the parliament in being at the king's death ſhould continue without a new ſummons, and aſſume the adminiſtration; but his lordſhip's arguing ſo much againſt the danger of turning the monarchy, by the bill of excluſion, into an elective government, was thought the more extraordinary, becauſe he made an hereditary king the ſubject of his mirth.

When the excluſion-bill was brought into the houſe of lords, Halifax appeared with great reſolution at the head of the debates againſt it. This ſo highly exaſperated the houſe of commons, that they addreſſed the king to remove him from his councils and preſence for ever: but he prevailed with his majeſty ſoon after to diſſolve that parliament, and was created an earl. However, upon his majeſty's deferring to call a new parliament, according to his promiſe to his lordſhip, he fell ſick through vexation of mind; and expoſtulated ſeverely with thoſe

thoſe who were ſent to him on that affair, refuſing the poſt both of ſecretary of ſtate and lord-lieutenant of Ireland. A parliament being called in 1680, he ſtill oppoſed the excluſion-bill, and gained great reputation by his management of the debates, though it occaſioned a new addreſs from the houſe of commons to remove him. However, after rejecting that bill in the houſe of lords, his lordſhip preſſed them, though without ſucceſs, to proceed to limitations; and began with moving that the duke might be obliged to live five hundred miles out of England during the king's life. Auguſt, 1682, he was created a marquis, and ſoon after made privy-ſeal, and, upon king James's acceſſion, preſident of the council. But on refuſing his conſent to the repeal of the teſts, he was told by that monarch, that, though he could never forget his paſt ſervices, yet, ſince he would not comply in that point, he was reſolved to have all of a piece; and ſo his lordſhip was diſmiſſed from all public employments. He was afterwards conſulted by Mr. Sidney, whether he would adviſe the prince of Orange's coming over; but, the matter being opened to him at a great diſtance, he did not encourage a farther freedom, looking upon the attempt as impracticable, ſince it depended on ſo many accidents. Upon the arrival of that prince, he was ſent by the king, with the earls of Rocheſter and Godolphin, to treat with him.

In that aſſembly of the lords which met after king James's withdrawing himſelf the firſt time from Whitehall, the marquis was choſen their preſident; and, upon the king's return from Feverſham, he was ſent, together with the earl of Shrewſbury and lord Delamere, from the prince of Orange, ordering his majeſty to quit his palace at Whitehall, and retire to Hull. In the convention-parliament, he was choſen ſpeaker of the houſe of lords; and ſtrenuouſly ſupported the motion for the vacancy of the throne, and the conjunctive ſovereignty of the prince and princeſs, upon whoſe acceſſion he was again made privy-ſeal. But, in the ſeſſion of 1689, upon the enquiry into the authors of the proſecutions againſt lord Ruſſell, Algernon Sidney, &c. the marquis, having concurred in theſe councils in 1683, now quitted the court, and became a zealous oppoſer of the meaſures of the government till his death, which happened in April 1695, being occaſioned by a gangrene in a rupture he had long neglected. When he ſaw death inevitably approaching, he ſhewed a philoſophic firmneſs of mind, and profeſſed himſelf a ſincere Chriſtian; lamenting the former part of his life, with ſolemn reſolutions of becoming a new man, if God would raiſe him up. Bp. Burnet characterizes him as follows: "He was a man of great and ready wit, full of life and very pleaſant, much

much turned to ſatire; he let his wit turn upon matters of religion; ſo that he paſſed for a bold and determined Atheiſt, though he often proteſted to me, that he was not one, and ſaid, he believed there was not one in the world. He confeſſed he could not ſwallow down all that divines impoſed on the world; he was a Chriſtian in ſubmiſſion; he believed as much as he could; and hoped, that God would not lay it to his charge, if he could not digeſt iron as an oſtrich did, nor take into his belief things that muſt burſt him. If he had any ſcruples, they were not ſought for nor cheriſhed by him; for he never read an atheiſtical book in his life. In ſickneſs. I knew him very much affected with a ſenſe of religion: I was then often with him, he ſeemed full of good purpoſes, but they went off with his ſickneſs: he was continually talking of morality and friendſhip. He was punctual in his payments, and juſt in all private dealings; but, with relation to the public, he went backward and forward and changed ſides ſo often, that in the concluſion no ſide truſted him; he ſeemed full of commonwealth notions, yet he went into the worſt part of king Charles's reign. The livelineſs of his imagination was always too hard for his judgement. His ſevere jeſt was preferred by him to all arguments whatever; and he was endleſs in council; for, when after much diſcourſe a point was ſettled, if he could find a new jeſt, whereby he could make that which was digeſted by himſelf ſeem ridiculous, he could not hold, but would ſtudy to raiſe the credit of his wit, though it made others call his judgement in queſtion. When he talked to me, as a philoſopher, of the contempt of the world, I aſked him what he meant by getting ſo many new titles, which I called the hanging himſelf about with bells and tinſel; he had no other excuſe for it but this, that, if the world were ſuch fools as to value thoſe matters, a man muſt be a fool for company: he conſidered them but as rattles, yet rattles pleaſe children, ſo theſe might be of uſe to his family."

His heart was much ſet on raiſing his family; but, though he made a vaſt eſtate for them, he buried two of his ſons, and almoſt all his grand-children. The ſon that ſurvived him was an honeſt man, but far inferior to him: and this ſon dying without iſſue male, in 1700, the dignity became extinct in this family, and the title of earl of Halifax was revived in the perſon of Charles Montague, the ſame year.

Beſides "The Character of a Trimmer," he wrote "Advice to a Daughter;" "The Anatomy of an Equivalent;" "A Letter to a Diſſenter, upon his Majeſty's late Glorious Declaration of Indulgences;" "A rough Draught of a new Model at Sea, in 1694;" "Maxims of State." All which were

were printed together after his death; and the third edition came out in 1717, 8vo. Since these, there was also published under his name, "The Character of king Charles the Second; to which is subjoined, Maxims of State, &c. 1750." 8vo. "Character of Bishop Burnet," printed at the end of his "History of his own Times;" "Historical Observations upon the Reigns of Edward I, II, III, and Richard II. with Remarks upon their faithful Counsellors and false Favourites, 1689." All his pieces are written with spirit and elegance.

SAUNDERS (RICHARD), a dabbler in physic and astrology, was author of "The Astrological Judgement and Practice of Physick, deduced from the position of the Heavens at the Decumbiture of the sick person," 4to, 1677; also, "Physiognomie and Chiromancie," in fol. 1653. These, as Granger observes, were more regarded last century than they have been since. Died after 1680.

SAUNDERSON (Dr. NICOLAS), an illustrious professor of the mathematics in the university of Cambridge, and fellow of the Royal Society, was born in 1682, at Thurlston in Yorkshire; where his father, besides a small estate, enjoyed a place in the Excise. When he was twelve months old, he was deprived, by the small-pox, not only of his sight, but of his eyes also; for, they came away in abscesses; so that he retained no more idea of light and colours than if he had been born blind. He was sent early to a free-school at Penneston, and there laid the foundation of that knowledge of the Greek and Roman languages, which he afterwards improved so far, by his own application to the classic authors, as to hear the works of Euclid, Archimedes, and Diophantus, read in their original Greek. As soon as he had gone through the business of the grammar-school, his father, whose occupation led him to be conversant in numbers, began to instruct him in the common rules of arithmetic. Here it was that his genius first appeared: he soon became able to work the common questions, to make long calculations by the strength of his memory, and to form new rules to himself for the more ready solving of such problems as are often proposed to learners, more with a design to perplex than to instruct. At eighteen, he was introduced to the acquaintance of Richard West of Undorbank, esq. a gentleman of fortune and a lover of the mathematics, who, observing his uncommon capacity, took the pains to instruct him in the principles of algebra and geometry, and gave him every encouragement in his power to the prosecution of these studies. Soon after, he grew acquainted with Dr. Nettleton, who took the same pains with him; and it was to these gentlemen that he owed his first institution in the mathematical sciences. They furnished

niſhed him with books, and often read and expounded them to him; but he ſoon ſurpaſſed his maſters, and became fitter to teach than learn any thing from them.

His paſſion for learning growing up with him, his father encouraged it; and ſent him to a private academy at Attercliff near Sheffield. Logic and metaphyſics, it ſeems, made up the principal learning of this ſchool; the former being chiefly the art of diſputing in mood and figure, and dry ſtudy, converſant only in words, the latter, dealing in ſuch abſtract ideas as have not the objects of ſenſe for their foundation, were neither of them agreeable to the genius of our author; and therefore he made but a ſhort ſtay here. He remained ſome time after in the country, proſecuting his ſtudies in his own way, without either guide or aſſiſtant: indeed, he needed no other than a good author, and ſome perſon that could read it to him; being able, by the ſtrength of his own abilities, to ſurmount all difficulties that might occur. His education had hitherto been carried on at the expence of his father, who, having a numerous family, grew uneaſy under the burden: his friends therefore began to think of fixing him in ſome way of buſineſs, by which he might ſupport himſelf. His own inclination led him ſtrongly to Cambridge; but the expence of an education there was a difficulty not to be got over. At laſt, it was reſolved he ſhould try his fortune there, but in a way very uncommon; not as a ſcholar, but a maſter; for, his friends, obſerving in him a peculiar felicity in conveying his ideas to others, hoped that he might teach the mathematics with credit and advantage, even in the univerſity; or, if this deſign ſhould miſcarry, they promiſed themſelves ſucceſs in opening a ſchool for him in London.

Accordingly, in 1707, being now twenty-five, he was brought to Cambridge by Mr. Joſhua Dunn, then a fellow-commoner of Chriſt's college; where he reſided with his friend, but was not admitted a member of the college. The ſociety were much pleaſed with ſo extraordinary a gueſt, allotted him a chamber, the uſe of their library, and indulged him in every privilege that could be of advantage to him. But many difficulties obſtructed his deſign: he was placed here without friends, without fortune, a young man, untaught himſelf, to be a teacher of philoſophy in an univerſity, where it then reigned in the greateſt perfection. Whiſton was at this time in the mathematical profeſſor's chair, and read lectures in the manner propoſed by Saunderſon; ſo that an attempt of this kind looked like an encroachment on the privileges of his office; but, as a good-natured man and an encourager of learning, he readily conſented to the application of friends, made in behalf of ſo uncommon a perſon. Mr.

Dunn

Dunn had been very aſſiduous in making known his character; his fame in a ſhort time had filled the univerſity; men of learning and curioſity grew ambitious and fond of his acquaintance, ſo that his lecture, as ſoon as opened, was frequented by many, and in a ſhort time very much crowded. "The Principia Mathematica, Optics, and Arithmetica Univerſalis, of Sir Iſaac Newton," were the foundation of his lecture; and they afforded a noble field to diſplay his genius in. It will be matter of ſurpriſe to many, that he ſhould read lectures in optics, diſcourſe on the nature of light and colours, explain the theory of viſion, the effect of glaſſes, the phænomena of the rainbow, and other objects of ſight: but, if we conſider that this ſcience is altogether to be explained by lines, and is ſubject to the rules of geometry, it will be eaſy to conceive, that he might be a maſter of theſe ſubjects.

As he was inſtructing the academical youth in the principles of the Newtonian philoſophy, it was not long before he became acquainted with the incomparable author, although he had left the univerſity ſeveral years; and enjoyed his frequent converſation concerning the more difficult parts of his works. He lived in friendſhip alſo with the moſt eminent mathematicians of the age; with Halley, Cotes, De Moivre, &c. Upon the removal of Whiſton from his profeſſorſhip, Saunderſon's mathematical merit was univerſally allowed ſo much ſuperior to that of any competitor, that an extraordinary ſtep was taken in his favour, to qualify him with a degree, which the ſtatutes require. Upon application made by the heads of colleges to the duke of Somerſet, their chancellor, a mandate was readily granted by the queen for conferring on him the degree of maſter of arts: upon which he was choſen Lucaſian profeſſor of the mathematics, Nov. 1711, Sir Iſaac Newton all the while intereſting himſelf very much in the affair. His firſt performance, after he was ſeated in the chair, was an inauguration-ſpeech made in very elegant Latin, and a ſtyle truly Ciceronian; for he was well verſed in the writings of Tully, who was his favourite in proſe, as Virgil and Horace were in verſe. From this time he applied himſelf cloſely to the reading of lectures, and gave up his whole time to his pupils. He continued among the gentlemen of Chriſt's college till 1723; when he took a houſe in Cambridge, and ſoon after married a daughter of the rev. Mr. Dickens, rector of Boxworth in Cambridgeſhire, by whom he had a ſon and a daughter. In 1728, when George II. viſited the univerſity, he was pleaſed to ſignify his deſire of ſeeing ſo remarkable a perſon; and accordingly the profeſſor waited upon his majeſty in the ſenate-houſe, and was there created doctor of laws by royal favour.

Saunderſon

Saunderſon was naturally of a ſtrong healthy conſtitution; but being too ſedentary, and conſtantly confining himſelf to the houſe, he became at length a valetudinarian of a very ſcorbutic habit. For ſome years he frequently complained of a numbneſs in his limbs, which, in the ſpring of 1739, ended in a mortification of his foot; when, his blood being in a very ill ſtate, no art or medicines were able to ſtop its progreſs. He died the 19th of April, in his 57th year; and lies buried, according to his requeſt, in the chancel at Boxworth. He was a man rather to be admired than loved. He had much wit and vivacity in converſation, ſo that none could be a better companion. He had alſo a great regard to truth, and was one of thoſe ſincere men who think it their duty to ſpeak it at all times: and therefore his ſentiments on men and opinions, his praiſes or cenſures, his friendſhip or diſregard, were expreſſed without partiality or reſerve; which, as muſt eaſily be imagined, would raiſe him up many enemies, and expoſe him to many animoſities. He received the notice of his approaching death with great calmneſs and ſerenity; and after a ſhort ſilence, reſuming life and ſpirit, talked with as much compoſure as uſual. He was not ſuppoſed to entertain any great notion of revealed religion; yet, we are told, appointed to receive the ſacrament the evening before his death, which a delirium that never went off prevented him from doing.

A blind man moving in the ſphere of a mathematician ſeems a phænomenon difficult to be accounted for, and has excited the admiration of every age in which it has appeared. Tully mentions it as a thing ſcarce credible in his own maſter in philoſophy, Diodotus, that "he exerciſed himſelf therein with more aſſiduity after he became blind; and, what he thought next to impoſſible to be done without ſight, that he profeſſed geometry deſcribing his diagrams ſo expreſſly to his ſcholars, that they could draw every line in its proper direction." Jerom relates a more remarkable inſtance in Didymus of Alexandria, who, "though blind from his infancy, and therefore ignorant of the very letters, appeared ſo great a miracle to the world, as not only to learn logic, but geometry alſo to perfection, which ſeems the moſt of any thing to require the help of ſight." But, if we conſider that the ideas of extended quantity, which are the chief objects of mathematics, may as well be acquired from the ſenſe of feeling, as that of ſight; that a fixed and ſteady attention is the principal qualification for this ſtudy; and that the blind are by neceſſity more abſtracted than others, for which reaſon Democritus is ſaid to have put out his eyes, that he might think more intenſely; we ſhall perhaps find reaſon to ſuppoſe, that

there is no other branch of ſcience more adapted to their circumſtances.

It was by the ſenſe of feeling, that Saunderſon acquired moſt of his ideas at firſt; and this he enjoyed in great acuteneſs and perfection, as it commonly happens to the blind, whether by the gift of nature, or, as is more probable, by the neceſſity of application. Yet he could not, as ſome have imagined, and as Mr. Boyle was made to believe of a blind man at Maeſtricht, diſtinguiſh colours by that ſenſe; and, having made repeated trials, he uſed to ſay, it was pretending to impoſſibilities. But he could with great nicety and exactneſs diſcern the leaſt difference of rough and ſmooth in a ſurface, or the leaſt defect of poliſh. Thus he diſtinguiſhed in a ſet of Roman medals the genuine from the falſe, though they had been counterfeited with ſuch exactneſs as to deceive a connoiſſeur who had judged by the eye. His ſenſe of feeling was very accurate alſo in diſtinguiſhing the leaſt variation in the atmoſphere; and he has been ſeen in a garden, when obſervations have been making on the ſun, to take notice of every cloud, that interrupted the obſervation, almoſt as juſtly as they who could ſee it. He could tell when any thing was held near his face, or when he paſſed by a tree at no great diſtance, provided there was a calm air, and little or no wind: theſe he did by the different pulſe of the air upon his face.

An exact and refined ear is what ſuch are commonly bleſſed with who are deprived of their eyes: our profeſſor was perhaps inferior to none in the excellence of his. He could readily diſtinguiſh to the fifth part of a note; and, by his performance on the flute, which he had learned as an amuſement in his younger years, diſcovered ſuch a genius for muſic, as, if he had cultivated the art, would have probably appeared as wonderful as his ſkill in the mathematics. By his quickneſs in this ſenſe he not only diſtinguiſhed perſons with whom he had ever once converſed ſo long as to fix in his memory the ſound of their voice, but in ſome meaſure places alſo. He could judge of the ſize of a room, into which he was introduced, of the diſtance he was from the wall; and if ever he had walked over a pavement in courts, piazzas, &c. which reflected a ſound, and was afterwards conducted thither again, he could exactly tell whereabouts in the walk he was placed, merely by the note it ſounded.

There was ſcarcely any part of the mathematics on which he had not written ſomething for the uſe of his pupils: but he diſcovered no intention of publiſhing any of his works till 1733. Then his friends, alarmed by a violent fever that had threatened his life, and unwilling that his labours ſhould be loſt

loſt to the world, importuned him to ſpare ſome time from his lectures, and to employ it in finiſhing ſome of his works; which he might leave behind him, as a valuable legacy both to his family and the public. He yielded ſo far to theſe intreaties as to compoſe in a ſhort time his "Elements of Algebra;" which he left perfect, and tranſcribed fair for the preſs. It was publiſhed by ſubſcription at Cambridge, 1740, in 2 vols. 4to; with a good mezzotinto print of the author, and an account of his life and character prefixed.

It would be wrong to conclude this account of Saunderſon, without mentioning the profound veneration he had for Sir Iſaac Newton. If he ever differed in ſentiment from any thing in Sir Iſaac's mathematical and philoſophical writings, upon more mature conſideration, he ſaid, he always found the miſtake to be his own. The more he read his works, and obſerved upon nature, the more reaſon he found to admire the juſtneſs and care as well as happineſs of expreſſion, of that incomparable philoſopher. He has left ſome valuable comments on his "Principia," which not only explain the more difficult parts, but often improve upon the doctrines; and, though far ſhort in their preſent ſtate of what he would himſelf have publiſhed on the ſubject, yet they might be no unacceptable preſent to the public.

SAVONAROLA (Jerom), a famous Italian monk, was deſcended from a family at Padua, and born at Ferrara in 1452. He became a Dominican frier at Bologna, without the knowledge of his parents, in 1474; and ſoon grew famous for piety and learning. His ſuperiors employed him in teaching phyſics and metaphyſics; but, having diſcharged that employment ſome years, he grew weary of thoſe vain ſubtilties, and applied himſelf entirely to the reading of pious books, and eſpecially the holy ſcriptures. He was employed in preaching and confeſſions, which he did with great aſſiduity. He was ſent for to Florence, in 1492, to prepare Laurence de Medicis for death. He diſtinguiſhed himſelf here in an extraordinary manner by the auſterity of his life, and by the fervency of his preaching: by which he gained ſo prodigious a reputation and aſcendency in the city of Florence, that he governed it ſome years as if he had been its ſovereign. He pretended to divine revelations; and many thence concluded him to be an impoſtor and wicked Tartuffe: but this is no proof, many a madman beſides Savonarola having really and ſincerely believed himſelf to have been inſpired from above. It is certain, that he did not abound in the wiſdom of this world, if this wiſdom conſiſts in a regard for our own well-being; for he did what no man could do and be ſafe. In ſhort, he preached with great zeal and eloquence, even in Italy, againſt the cor-

ruptions of the court of Rome, and particularly againſt the flagitious life and practices of pope Alexander VI; who, not being able to ſilence him, condemned him to be hanged and burned in 1498, which puniſhment he ſuffered with the greateſt conſtancy and devotion.

He wrote a prodigious number of books to promote morality and piety. He is a proper example to prove the great power of religious appearance over the multitude: for, the effect would have been juſt the ſame upon the people of Florence, if Savonarola had been a Tartuffe or impoſtor; which however, notwithſtanding the diſputes about it, there is no ſufficient reaſon to ſuppoſe. John Francis Picus, earl of Mirandula, has written his life.

SAURIN (James), the ſon of an eminent Proteſtant lawyer, was born at Niſmes in 1677. His father retired, after the repeal of the edict of Nantz, to Geneva, at which place he died. Saurin made no ſmall progreſs in his ſtudies, but abandoned them for ſome time, that he might follow arms. In 1694, he made a campaign as a cadet in lord Galloway's company, and ſoon afterwards procured a pair of colours. But, as ſoon as the duke of Savoy had concluded a peace with France, Saurin quitted a profeſſion for which he never was deſigned; and, on his return to Geneva again, applied himſelf to philoſophy and divinity, under Turretin and other profeſſors. In 1700, he viſited both Holland and England. In this laſt country he made a long ſtay; and, in 1703, marrying, returned to the Hague in 1705. He was poſſeſſed of great talents, to which were added a fine addreſs, an harmonious voice, and a moſt eloquent unaffected ſtyle. Five volumes of his ſermons have made their appearance at different times; the firſt in 1708, the ſecond in 1712, the third ſome years after, the fourth in 1722, and the fifth in 1725. Since his death, which happened at the Hague in 1730, the ſermons relating to the paſſion of Jeſus Chriſt, and other ſubjects, were publiſhed in two volumes. He alſo drew up, by the advice of a friend, who was preceptor to the children of George II. when prince of Wales, a "Treatiſe on Education," to which he prefixed a dedication to the young princes. This, though never printed, was followed by a handſome preſent from the princeſs of Wales. He obtained alſo a penſion from the king, to whom he had inſcribed the third volume of his ſermons. In 1727 he publiſhed "The State of Chriſtianity in France."

But his moſt conſiderable work was, "Diſcourſes hiſtorical, critical, and moral, on the moſt memorable Events of the Old and New Teſtament." His firſt intention was to have publiſhed a ſet of prints, with titles and explanations; but,

but, as that had been before executed by Fontaine amongſt the Roman-catholics, and by Baſnage amongſt the Proteſtants, it became neceſſary to adopt a newer plan. This gave riſe to the work abovementioned, which the author left imperfect. Two volumes made their appearance in folio, and the work was afterwards re-printed in four in 8vo. Six other diſcourſes form a part of a fifth volume in 8vo, publiſhed by Mr. Roques, who undertook a continuation of the work. It is replete with learning. The Chriſtian and the heathen authors, philoſophers, poets, hiſtorians, and critics, are cited with the utmoſt profuſion. It is a compilation of all their ſentiments on every ſubject diſcuſſed throughout the work. The author ſhews himſelf to be a warm advocate for toleration; and, though the Catholics are more frequently cenſured than commended, yet his principles are very moderate. "A Diſſertation on the Expediency of ſometimes diſguiſing the Truth" raiſed a clamour againſt the author, the fury of which he had not power to appeaſe. As an hiſtorian, he believed that he was permitted to produce the chief arguments of thoſe that maintain, that in certain caſes truth may be diſguiſed; and the reaſons which they gave who have aſſerted the contrary. He does not decide the queſtion, but it is eaſy to perceive that he is a favourer of the former. His principal antagoniſt was Armand de la Chapelle; to whom Francis Michael Ganicon replied with great ſpirit, in a work, intituled, "Lettres ſérieuſes & jocoſes." The three firſt of the letters, in the ſecond volume, are in favour of Saurin. He was anſwered by La Chapelle with great violence. Saurin imagined, that he ſhould be able to terminate this diſpute by re-printing the diſſertation ſeparately, with a preface in defence of his aſſertions: but he was deceived; for, La Chapelle publiſhed a very long and ſcurrilous reply. It was Saurin's intention entirely to have neglected this production; but he found a new champion in Francis Bruys. This diſpute was at length brought before the ſynod of Campen; who, in May, 1730, ordered the churches of Utrecht, Leyden, and Amſterdam, to make their examinations, and report the reſult of them to the ſynod of the Hague, which was to ſit in the September following. Commiſſaries were appointed for this purpoſe. The ſynod of Campen gave its opinion, and that of the Hague confirmed it: but, having made no mention of the inſtructions ſent to the Walloon church at Utrecht, that aſſembly complained, and ordered Mr. Bonvouſt, one of its miniſters, to juſtify his proceedings and his doctrine. This he did in a large octavo volume, printed at Utrecht in 1731, after the death of Saurin, intituled, "The Triumph of the Truth and Peace; or, Reflections on the moſt important Events attending the

laſt Synod aſſembled to determine in the Caſe of Meſſieurs Saurin and Maty." Saurin had contributed to this peace, by giving ſuch a declaration of his ſentiments as ſatisfied the Proteſtant churches; and he repeated that declaration, when he foreſaw that the new lights, which Mr. Bruys had thrown upon this ſubject, were going to raiſe a ſtorm that might perhaps have been ſeverer than the laſt: however, death delivered him from all, Dec. 30, 1730.

SAURIN (JOSEPH), a great French mathematician, born in 1659 at Courtuſon, in the principality of Orange. He was educated by his father and was at a very early age made a miniſter at Eure in Dauphiny. But he was compelled to retire to Geneva, in conſequence of having given offence in a ſermon. He afterwards went to Paris, and made an abjuration of his ſuppoſed errors under the famous Boſſu, rather, it is believed, to have an opportunity of purſuing his ſtudies unmoleſted at Paris than from any motives of conſcience or mental conviction. After this he had a penſion from the king, and was admitted a member of the academy of ſciences in 1707, as a geometrician. He contributed many valuable papers on the ſubject of Geometry to the "Memoirs of the Academy," and the "Journal des Savans." The decline of Saurin's life was ſpent in the peaceable proſecution of his mathematical ſtudies, occaſionally interrupted by literary controverſies with Rouſſeau and others. He was a man of a daring and impetuous ſpirit, and of a lofty and independent mind. Saurin died at Paris in 1737. Voltaire undertook the vindication of his memory, but has not been ſufficiently ſucceſful to clear it from every unfavourable impreſſion.

SAUVEUR (JOSEPH), an eminent French mathematician, was born at La Fleche in 1653. He was abſolutely dumb till he was ſeven years of age; and then the organs of ſpeech did not diſengage themſelves ſo effectually, but that he was ever obliged to ſpeak very ſlowly and deliberately. From his infancy, he diſcovered a turn for mechanics; and was always inventing and conſtructing ſome little thing or other in that way. He was ſent to the college of the Jeſuits to learn polite literature, but made very little progreſs in poetry and eloquence. Virgil and Cicero had no charms for him; but he read with greedineſs books of arithmetic. He went to Paris in 1670; and, being intended for the church, applied to philoſophy and theology, but ſucceeded no better. In ſhort, mathematics was the only ſtudy he had any paſſion or reliſh for, and this he cultivated with extraordinary ſucceſs; for, during his courſe of philoſophy, he learned the ſix firſt books of Euclid, in the compaſs of one month, without a maſter. As he had an impediment in his voice, he was prevailed on by Boſſuet, at that

time biſhop of Condom, to apply himſelf to phyſic: but this was utterly againſt the inclination of an uncle, from whom he drew all his reſources, who was ſtrongly ſet upon his being a divine. At length, purſuing his favourite ſcience, he reſolved to teach it for his ſupport; and ſo ſoon became the mathematician in faſhion, that at twenty he had prince Eugene for his ſcholar. He had not yet read the geometry of Deſcartes; but, a foreigner of the firſt quality deſiring to be taught it, he made himſelf maſter of it in an inconceivably-ſmall ſpace of time. Baſſet being a faſhionable game at that time, the marquis of Dangeau aſked him for ſome calculations relating to it; which gave ſuch ſatisfaction, that Sauveur had the honour to explain them to the king and queen. This was in 1678: in 1681, he went to Chantilli with Mariotte, to make ſome experiments upon the waters there. In 1686, he was made mathematical profeſſor of the royal college; and, in 1696, admitted a member of the academy of ſciences. He was known and eſteemed by the prince of Condé. He conceived a deſign of writing a treatiſe upon fortification; and, in order to join practice with theory, went to the ſiege of Mons in 1691, where he continued all the while in the trenches: he made the tour alſo of Flanders with this view. At the latter part of his life he had a penſion. He died in 1716. He was twice married. The firſt time he took a very ſingular precaution; for he would not ſee the woman till he had been with a notary to have the conditions, he intended to inſiſt on, reduced into a written form; for fear the ſight of her ſhould not leave him enough maſter of himſelf. He had children by both his wives; and by the latter a ſon, who, like himſelf, was dumb for the ſeven firſt years of his life.

His writings, which conſiſt of pieces rather than a regular number of works, are all inſerted in the memoirs of the academy of ſciences: the principal of them is, "Principes d'Acouſtique & de Muſique, ou Syſteme général des intervalles des ſons, & ſon application à tous les ſyſtemes & inſtruments de Muſique 1701." For, although Sauveur is ſaid to have neither voice nor ear, yet Muſic was his favourite ſcience; which undoubtedly was owing to its affording him matter for fine and deep reſearches in his own way.

SAWYER (Sir ROBERT), an able and expert Lawyer, a man of general learning and integrity, who approved himſelf upon many delicate occaſions a moſt acute and impartial Judge; was Attorney-general from the year 1681 to 1687. Died 1692.

SAXE (MAURICE Compte de), marſhal-general of the French armies, and duke-elect of Courland and Semigallia, was born at Dreſden in 1696. He was natural ſon of Frederic

Auguſtus II, elector of Saxony, king of Poland, and grand duke of Lithuanai, by Aurora counteſs Konigſmarc, youngeſt ſiſter of Philip count Konigſmarc, who was deſcended of an illuſtrious family in Sweden, and who fell a ſacrifice for an alleged intrigue with the princeſs of Zell. Saxe diſcovered an early genius for warlike exerciſes, neglecting every ſtudy but that of war. He cultivated no foreign language but French, as if he had foreſeen that France would one day become his country, in which he would riſe to the higheſt military honours. He accompanied the king his father in all his Poliſh campaigns, and began to ſerve in the allied army in the Netherlands in 1708, when, young as he was, he gave pregnant proof of an enterpriſing genius. He afterwards ſerved in the war againſt the Swedes in Pomerania, and was made colonel of a regiment of horſe. He entered into the imperial ſervice in 1717, and made ſeveral campaigns in Hungary againſt the Turks; in which he behaved with the greateſt bravery, and thereby attracted the regard of prince Eugene of Savoy. In 1720, he viſited the court of France, where he obtained a brevet of camp-marſhal from the duke of Orleans, then regent of that kingdom. Two years after, he purchaſed the colonelcy of the regiment of Spar; and gradually roſe in military honours, from the rank of colonel to that of marſhal-general.

While Saxe was reſiding in France, the States of Courland, foreſeeing that their duchy would one day be without a head, (duke Ferdinand, the laſt male of the family of Ketler, being valetudinary, and likely to die without iſſue,) were prevailed on, by foreign influence, to chuſe him for their ſovereign. The minute of election was ſigned by the States of Mittaw, the capital of Courland, July 5, 1726: but, this election having been vigorouſly oppoſed by the court of Ruſſia, and alſo by the republic of Poland, upon both of which the duchy was dependent, he could never make good his pretenſions; ſo that, upon the death of duke Ferdinand in 1736, count Biron, a gentleman of Daniſh extraction, in the ſervice of Ruſſia, was preferred to him. When a war broke out in Germany, upon the death of the late king of Poland, our count's father, he attended the duke of Berwic, commander in chief of the French army ſent into that country, and behaved with unparalleled bravery. When troubles broke out in the ſame quarter, upon the death of the emperor Charles VI, he was employed in the French army ſent into the empire, to ſupport the pretenſions of the elector of Bavaria, and had no inconſiderable hand in ſtorming Prague: by means of which he acquired the confidence and eſteem of that unfortunate prince. When an invaſion of Great Britain was projected by the court of France,

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in 1744, in favour of Charles-Edward, the pretender's eldeſt ſon, he was appointed to command the French troops to be employed on that occaſion. Both the young pretender and the count had come to Dunkirk, in order to proceed upon the intended expedition; but the deſign was fruſtrated by a furious ſtorm, and the vigilance of the Britiſh fleet. France having, ſoon after that event, declared war againſt Great Britain, he was appointed commander in chief of the French army in the Netherlands, and promoted to the rank of a marſhal of France. In this high ſtation he had full room to diſplay his abilities. Succeſs crowned all his enterprizes; and every town he inveſted was obliged to ſubmit to his victorious arms. During the courſe of the war, he beat the allies in ſeveral battles, and made himſelf maſter of the whole Auſtrian Netherlands, with a good part of the Dutch Brabant. Such eminent ſervices procured him an act of naturalization by the king of France in April 1746: January following, he was raiſed to the rank of marſhal-general, an office which had been vacant for many years; and, Jan. 1748, he was conſtituted governor-general of the Netherlands, with a large revenue annexed.

After the treaty of peace at Aix-la-Chapelle in 1748, marſhal Saxe, covered with glory, and loaded with the king's bounties, retired to Chambord in France, where he ſpent his time in various employments and amuſements: but, being ſeized with a fever, he died Nov. 30, 1750. His corpſe was interred, with great funeral pomp, in the church of St. Thomas at Straſburgh. All France lamented his death. The king was at the charge of his funeral, and expreſſed the greateſt concern for the loſs of a man, who had raiſed the glory of his arms to the higheſt pitch. By his will, which is dated at Paris, March 1, 1748, he directed that "his body ſhould be buried in lime, if that could be done; that, in a ſhort time, nothing more of him might remain in the world but his memory among his friends." This direction, however, was not complied with; for, his corpſe was imbalmed, and put into a leaden coffin, which was incloſed in another of copper, and this covered with one of wood, bound about with iron. His heart was put into a ſilver-gilt box, and his entrails into another coffin. He was bred a Proteſtant, of the Lutheran perſuaſion, under the eye of the counteſs his mother: and no worldly conſideration could ever induce him to change his religion. He had unhappily, like his royal father, early engaged in a ſeries of amorous adventures; and ſeveral natural children were the fruits of his rambling amours. Though he had been prevailed on by his mother to marry Victoria counteſs of Lobin, a lady of diſtinguiſhed birth

birth and beauty, by whom he had a child or two, who died in their infancy; yet, a coldneſs having ariſen between them, the marriage was diſſolved, on account of adultery committed by the count, with a deſign to procure a divorce; and he never afterwards married. The marſhal was a man of a middling ſtature, but of a robuſt conſtitution and extraordinary ſtrength. To an aſpect noble, ſweet, and martial, he joined the interior qualities of a moſt excellent heart. Affable, and affected with the misfortunes of others, he was great and generous, even more than his fortune would permit. On his death-bed he was very penitent for his lewd practices, and reviewed the errors of his life with extreme remorſe.

His "Reveries, or Memoirs concerning the Art of War," together with other ſmall pieces, were tranſlated into Engliſh, and publiſhed at London in 1757, 4to; and republiſhed at Edinburgh in 1759, 8vo.

SAXO (GRAMMATICUS). Like the birth-place of Homer, the country of this hiſtorian has been the ſubject of much controverſial diſcuſſion. The queſtion would never probably have been diſputed, if envy had not excited Johannes Magnus, the archbiſhop of Upſal, to deprive Denmark of the honour which it was thought to poſſeſs, in having given birth to its celebrated hiſtorian. By giving him the name of Johannes de Saxonia, he thought to perſuade mankind that he was a native of Germany. His attempt was unſucceſsful, and his aſſertions refuted by Petrus Parvus. It is indeed evident from many monuments of Daniſh antiquity, where the name of Sachſe frequently occurs, that it is of no obſcure or late origin in the hiſtory of Denmark. Saxo himſelf calls the Danes his Countrymen, Denmark his country; and ſpeaking of the kings, he terms them our kings. Some attribute his origin to Ambria, others with more reaſon to Sialandia, a Daniſh iſland. His having flouriſhed in the year 1150, or 1156, he thinks proves, that he muſt then have publiſhed, and conſequently acquired a fame. The name Scalandicus is alſo added to that of Saxo, in ſome editions of his works. He has been called Longus, which has induced ſome to attribute his deſcent to the noble family of the Langii. Others have rather choſen to aſcribe this name to the height of his ſtature. Saxo, in his preface, ſpeaks of his anceſtors as having been diſtinguiſhed in war, which indicates that they were of no ignoble race. His name of Grammaticus was titular, and expreſſive of his attainments in literature. There are different opinions concerning the year of his birth. It is however certain, that he flouriſhed in the twelfth century. Carpyovius endeavoured, by ſome acute and ſubtile reaſonings, to aſcertain the date. The education of Saxo is equally involved in uncertainty.

certainty. Pontoppedan ſuppoſes that he ſtudied at Paris, and there acquired the elegance of ſtyle for which he afterwards was diſtinguiſhed. It is certain, that in the 12th century the Cimbri and the Danes frequently went to France for education. It may, however, be doubted, whether in the rage for trifle which then prevailed at Paris, Saxo could have procured a maſter who was capable of inſtructing him. We muſt be rather inclined to ſuppoſe that he owed his attainments to his own induſtry and talents. It appears that he applied to theology, for we find him appointed capitular in the biſhopric of Lundens, and afterwards a prefect in the cathedral of Roſchild. While he filled this office he was ſent, in the year 1161, by Abſalon the biſhop of Roſchild to Paris, with a view of inviting ſome monks from St. Genevieve, who might correct the depraved morals of thoſe which belonged to Eſkilſco. William Abbas accepted the invitation of Saxo, and three brothers followed him. Theſe monks introduced into Denmark the monaſtic diſcipline which had been preſcribed St. Auguſtine. Various opinions have been offered about the date of Saxo's death Pontanus ſuppoſes it to have been in the year 1208. Some conjecture the time to have been 1190, others in 1201. But, when we reflect, that in his preface he ſpeaks of Waldemar II. who aſcended the throne of Denmark in 1203, and that Andrew Suno, to whom the hiſtory is dedicated, ſucceeded Abſalon in the biſhopric in 1202, we cannot agree with thoſe who have adopted the earlier dates. Though ſome others have fixed the date in 1204, and others in 1206; the general opinion is, that he died in 1208, aged upward of 70. He was buried in the cathedral of Roſchild. Three centuries afterwards, an inſcription was added to his tomb by Lago Urne, biſhop of Scalandre. See Stephens' "Prolegomena." Though more elegant verſes might have been invented, ſays Klotzius, none could have been more true.

Harald Huitfeld, in his "Hiſtory of Denmark," mentions two ſons of Saxo, Peter the prefect of Lundens, and Septimius, or Siffuendas, a canon of Roſchild. Many have queſtioned the truth of this aſſertion, as there was a papal edict againſt the marriage of prieſts iſſued long before he could have been a father. Though this edict paſſed in 1120, yet, as Pontoppidan has obſerved, many prieſts in that century refuſed to obey it, and were married. Who can venture to affirm, that Saxo was not one of thoſe who in this reſpect revolted againſt the Pope's Authority? The Danes, it is well known, were for a long time averſe to this prohibition, till at length, in 1222, it was confirmed at the Sleſwic council.

Abſalon

Abſalon firſt inſtigated Saxo to undertake the hiſtory of Denmark. Abſalon, whoſe paternal name was Axel, with the additional cognomen Huide, was diſtinguiſhed by the favour of Waldemar I. He was biſhop of Roſchild, and afterwards preferred to the archbiſhopric of Lunden. He has been much celebrated for his patriotic zeal, for his piety, and liberality. Attached to literature, and particularly to that which related to the hiſtory of Denmark, he had employed Suens, a ſon of Aggo the fellow-ſtudent of Saxo, in writing the "Daniſh Hiſtory" The aſſiduity and talents of Saxo eſcaped not his attention. Not only did he exhort him to undertake the work, but he aſſiſted him with his advice and with books.

Saxo employed 20 years in accompliſhing his undertaking, and at laſt rendered it worthy the praiſes of poſterity, and the expectations of Abſalon: who, however, did not ſurvive to ſee the reſult of his care and his advice.

Abſalon having died before the hiſtory was completed, which Saxo inſcribed to Andrew Suno, who was the ſucceſſor to the ſee, the hiſtory was not publiſhed till three hundred years after the death of the author. Having remained dormant during ſo long a period, Chriſtianus Petræus undertook the publication at the deſire of Lago Une, biſhop of Roſchild. Petræus, being at that time engaged in the purſuit of his ſtudies at the univerſity of Paris, ſent two meſſengers at different times to Denmark, to procure a copy of the work; but without ſucceſs. He returned to his own country for the ſame purpoſe, and at length received the manuſcript accurately written from Bergeius the archbiſhop of Lundens. It was delivered to be printed to Jodocus Badius Aſcenſius, and was publiſhed at Paris in the year 1514. The edition of Petræus was re-publiſhed at Baſil, in 1534, by Johannes Operinus. A third edition appeared at Frankfort on the Maine, in 1567. At laſt, Stephanus Johannes Stephanicus bore the palm of excellence from all former editors. He was hiſtorian to the king, and profeſſor of eloquence and hiſtory in the univerſity of Sora, and already diſtinguiſhed in the paths of literature. He had publiſhed in the year 1642, at Sora, from a manuſcript which had been preſerved at Copenhagen, a "Hiſtory of the Kings of Denmark," by Sueno the friend of Saxo. There is alſo extant, a hiſtory of Denmark, by Stephanus, pub. 1650: the following is the title: "Hiſtoricæ Danicæ de rebus Chriſtiani III. ab. a. 1550, ad 1559, Soræ 1650." By the aid of ſome Daniſh nobles, and the liberal contribution of the king, he was enabled to publiſh an edition of Saxo, in folio, printed at Sora 1644. A ſecond part of the volume

appeared in the following year, containing the "Prolegomena," and copious notes.

SAY (SAMUEL), born in 1675, was the second son of the Rev. Giles Say, who had been ejected from the vicarage of St. Michael's in Southampton by the Bartholomew-act in 1662; and, after king James the second's liberty of conscience, was chosen pastor of a Dissenting congregation at Guestwic in Norfolk, where he continued till his death, April 7, 1692. Some years after, his son (abovementioned) being at Southwark, where he had been at school, and conversing with some of the Dissenters of that place, met with a woman of great reputation for piety, who told him, with great joy, that a sermon on Ps. cxix. 130. preached by his father thirty years before, was the means of her conversion. Being strongly inclined to the ministry, Mr. Say entered as a pupil in the academy of the Rev. Mr. Thomas Rowe at London about 1692, where he had, for his fellow-students, Mr. (afterwards Dr.) Isaac Watts, Mr. John Hughes, and Mr. Josiah Hort, afterwards archbishop of Tuam. When he had finished his studies, he became chaplain to Thomas Scott, esq. of Lyminge in Kent, in whose family he continued three years. Thence he removed to Andover in Hampshire, then to Yarmouth in Norfolk, and soon after to Lowestoff in Suffolk, where he continued labouring in word and doctrine eighteen years. He was afterwards co-pastor with the Rev. Mr. Samuel Baxter at Ipswich nine years; and lastly was called, in 1734, to succeed Dr. Edmund Calamy in Westminster, where he died at his house in James-street, April 12, 1743, of a mortification in his bowels, in the sixty-eighth year of his age.

In his funeral-sermon, preached by Dr. Obadiah Hughes; and afterwards printed, a due elogium is paid to his ministerial abilities; and, soon after his death, a thin quarto volume of his poems, with two essays in prose, "On the Harmony, Variety, and Power of Numbers," written at the request of Mr. Richardson the painter, were published for the benefit of his daughter, who married the Rev. Mr. Toms, of Hadleigh in Suffolk. The essays have been much admired by persons of taste and judgement. And the Gentleman's Magazine, for 1780, p. 568, has rescued from oblivion some remarks, by the same judicious hand, from the margin of a copy of Mr. Auditor Benson's "Prefatory Discourse to his Edition of Johnston's Psalms, and the Conclusion of that Discourse, 1741."

In the preface to his Works, we are told that Mr. Say "was a tender husband, an indulgent father, and of a most benevolent, communicative disposition, ever ready to do good, and

and to diſtribute. He was well verſed in aſtronomy and natural philoſophy; had a taſte for muſic and poetry, was a good critic, and a maſter of the claſſics. Yet ſo great was his modeſty, that he was known only to a few ſelect friends, and never publiſhed above two or three ſermons, which were in a manner extorted from him." Among the modern Latin poets Broukhuſius was his favourite; among the Engliſh, Milton, whoſe head, etched by Mr. Richardſon, is prefixed to his ſecond eſſay. A letter from Mr. Say to Mr. Hughes, and two from Mr. Say to Mr. Duncombe, with a Latin tranſlation of the beginning of "Paradiſe Loſt," are printed among the "Letters of Eminent Perſons deceaſed," vol. I. and vol. II. His characters of Mrs. Bridget Bendyſh, grand-daughter of Oliver Cromwell, in the appendix to vol. II. firſt appeared (without a name) in Gent. Mag. 1765, p. 357. In the ſame volume, p. 423, "The Reſurrection illuſtrated by the Changes of the Silk-worm" is by the ſame hand. And ſome of his poetical pieces are in Nichols's "Select Collection," vol. VI.

Mr. Say had collected all the forms of prayer on public occaſions from the time of archbiſhop Laud, which after his death were offered to the then archbiſhop of York (Dr. Herring), but were declined by him as "never likely to be employed in compoſitions of that ſort for the public, that work being in the province of Canterbury." Yet, unlikely, as it ſeemed, this event ſoon happened.

SCALA (Barthelemi), an Italian, eminent as a ſtateſman and man of letters, when letters were juſt reviving in Europe, was born about 1424, ſome ſay 1430. He was only the ſon of a miller; but, going early to Florence, he fell under the notice of Coſmo de Medicis; who, obſerving uncommon parts in him and a turn for letters, took him under his protection, and gave him an education. He ſtudied the law; and, taking a doctor's degree in that faculty, frequented the bar. After the death of Coſmo in 1464, Peter de Medicis ſhewed the ſame regard for him; and Scala, through his means, was truſted by the republic in the niceſt and moſt important negotiations. In 1471, the freedom of the city was conferred on him and his deſcendants; and the year after he obtained *lettres de nobleſſe:* he was then ſecretary or chancellor of the republic. In 1484, the Florentines ſent a ſolemn embaſſy to Innocent VIII. to congratulate him on his being raiſed to the pontificate; when Scala, being one of the ſix deputed to go, delivered a ſpeech ſo very pleaſing to the pope, that he was made by him a knight of the golden ſpur, and ſenator of Rome. In 1486, he was made holy-ſtandard-bearer to the republic. He died at Florence in 1497; and left among other children a daughter, named Alexandria,

who

who afterwards became famous for her learning and ſkill in the Greek and Latin tongues.

While he lived, were publiſhed the abovementioned ſpeech to pope Innocent; another ſpeech which he made as chancellor of Florence, "Pro Imperatoriis militaribus ſignis dandis Conſtantio Sfortiæ Imperatori, 1481;" and "Apologia contra vituperatores civitatis Florentiæ, 1496," in folio. His poſthumous works are four books, "De Hiſtoria Florentina," and "Vita di Vitaliani Borromeo;" both printed at Rome in 1677, 4to. This hiſtory of the Florentine republic was written in twenty books, and depoſited in the Medicean library; but, as only four of theſe books and part of a fifth were digeſted and finiſhed, no more were thought fit to ſee the light. Some few of his letters have been publiſhed; and there are eight in the collection of Politian, with whom Scala, as appears from the correſpondence, had the misfortune to be at variance. Politian treated him politely at firſt, but afterwards loſt his temper a little. He probably deſpiſed him the more for being his ſuperior in every thing but letters. Eraſmus alſo has not paſſed a very favourable judgement on him: he repreſents him as a Ciceronian in his ſtyle.

SCALA (Alexandra), was daughter to the above, and a very diſtinguiſhed and accompliſhed woman. She became the wife of the celebrated Marullus, whoſe avowed reaſon for marrying her was to become perfect in the Latin tongue. Nevertheleſs, it is very certain, that ſhe was not only an excellent, but, as Paul Jovius affirms, a very beautiful, woman. She was often praiſed by Politian in Greek, and was univerſally eſteemed for her learning and virtues. She died in 1506.

SCALIGER (Julius Cæsar) was deſcended from the princes of Verona, if we may believe what his ſon Joſeph aſſerts, in his epiſtle to Janus Douſa, "de vetuſtate gentis Scaligeranæ;" though this is generally not believed, but ſuppoſed to have been a puff of the Gens Scaligerana, meaning Julius Joſeph, who were as remarkable for great vanity as they were for great parts and ſtill greater learning. Be this as it will, Julius was the ſon of Benedict Scaliger, who commanded for ſeventeen years the troops of Matthias Corvinus, king of Hungary; and was born at Ripa, a caſtle in the territory of Verona, in 1484. He learned the firſt elements of the Latin in his own country, having for his preceptor John Jocundus of Verona; and, at twelve, was preſented to the emperor Maximilian, who made him one of his pages. He ſerved that emperor ſeventeen years, and gave proofs of his valour and dexterity in ſeveral expeditions, in which he attended his maſter. He was at the battle of Ravenna in 1512, in

in which he loſt his father, and brother Titus: he conveyed their bodies to Ferrara, where his mother reſided, who ſome time after died with grief.

His father dying in narrow circumſtances, he found himſelf ſoon in great neceſſity; upon which he reſolved to enter into the Franciſcan order. For this purpoſe he went to Bologna, where he applied himſelf vigorouſly to ſtudy, eſpecially to logic and Scotus's divinity; but, changing his mind with regard to becoming a monk, he took arms again, and ſerved ſome time in Piedmont. A phyſician, whom he knew at Turin, perſuaded him to ſtudy phyſic; and accordingly he proſecuted it at his leiſure-hours, while he was in the army: he likewiſe learned the Greek language, of which he had been entirely ignorant till then. At laſt the pains of the gout determined him, at forty years of age, to abandon a military life, and devote himſelf entirely to the profeſſion of phyſic. He had indeed already acquired uncommon ſkill in it; ſo that the biſhop of Agen, being indiſpoſed, and apprehending ſome need of a phyſician in his journey to his dioceſe, beſought Scaliger to attend him. Scaliger conſented upon condition that he ſhould not ſtay at Agen above eight days: however, this mighty man, now forty-two, fell in love with a girl of thirteen; and, becauſe her parents would not conſent to his having her, on account of her youth, ſtayed at Agen in order to marry her. He married her three years after, in 1529; lived with her twenty-nine years; and had fifteen children by her, ſeven of whom ſurvived him. She was a lady of good family.

It was after his ſettlement at Agen, that he began to apply himſelf ſeriouſly to his ſtudies. He learned the French tongue at his firſt coming, which he ſpoke perfectly well in three months; and then made himſelf maſter of the Gaſcon, Italian, Spaniſh, German, Hungarian, and Sclavonian. The chief object of his purſuits was learning: the practice of phyſic was what he ſupported himſelf by. It is probable that he had taken a doctor's degree in this faculty at Padua; for, the letters of naturalization, which were granted him by Francis I, 1528, give him this title; though they ſay nothing, as ſome have obſerved, of his deſcent from the princes of Verona, which it is probable they would have done, had that deſcent been clear. He did not begin to publiſh any of his works till he was forty-ſeven; but he ſoon repaired the time he had loſt, and ſhortly gained a great name in the republic of letters. Study and the compoſition of books employed him till his death; which was occaſioned by a retention of urine, and happened in 1558. His epitaph was, "Julii Cæſaris Scaligeri quod fuit."

His

His ſon Joſeph has deſcribed him as a man with many excellent qualities both of body and mind; tall, well-made, of a noble and venerable air, and very ſtrong and active even to old age; of amazing ſagacity, inſomuch that he could divine the natures and manners of men from their looks; of a prodigious memory; ſingularly averſe to lying, and of ſuch charity, that his houſe was a kind of hoſpital to the indigent and diſtreſſed. Theſe good qualities, however, which his ſon attributes to him, were greatly tarniſhed by ſome that were not ſo good, and yet notorious to all the world; we mean, an inſupportable pride and vanity, with a criticizing and petulant humour, which made him throw out the moſt outrageous and injurious language againſt all who did not think as he thought, nor adored his productions as he adored them. His treatment of Eraſmus was inexcuſable. This great man, in a piece intituled, "Ciceronianus, ſive de optimo dicendi genere," had ridiculed, with irreſiſtible force of wit and reaſon, certain of the learned in Italy, who would allow no expreſſions to be pure latinity but what were to be found in Cicero; and had even gone ſo far as to criticiſe the ſtyle of the Roman orator, for whom nevertheleſs he had the profoundeſt veneration. This provoked Scaliger, whoſe zeal for Cicero put him upon publiſhing two orations in his defence; in which he loaded Eraſmus with all the contumely and reproachful language that ill-mannered ſpleen and paſſion could ſuggeſt. He made ſome atonement, by repenting of what he had done; for, upon the death of Eraſmus, which happened while the ſecond oration was printing, that is, in 1536, Scaliger wrote a poem, wherein he expreſſed great grief at his dying before they were reconciled, and ſhewed a willingneſs to acknowledge his great virtues and merit.

In the mean time Scaliger, with all his faults, was certainly a moſt uncommon man; and, if in his literary productions great numbers of errors have expoſed him to criticiſm and correction, it muſt be remembered, that he did not apply himſelf in good earneſt to letters till he was more than forty. His principal works are, "Exercitationes contra Cardanum de Subtilitate;" "De cauſis Linguæ Latinæ;" "Poetices libri ſeptem;" "Poemata;" "Epiſtolæ;" and "Commentaries upon ſeveral ancient authors, Theophraſtus, Ariſtotle, Hippocrates," or rather upon ſome works of theſe authors.

SCALIGER (Joseph Justus), ſon of Julius Cæſar Scaliger, was born at Agen in 1540; and, at eleven years of age, was ſent with two of his brothers to the college of Bordeaux. He learned the elements of the Latin tongue, and continued there for three years; when the plague, coming to the place, obliged him to return home to his father, who himſelf took

care of his ſtudies. He required of him every day a ſhort declamation upon ſome hiſtorical ſubject, and made him tranſcribe ſome poems, which he himſelf had compoſed. This laſt employ is ſuppoſed to have inſpired him with a taſte and inclination for poetry; which he cultivated ſo heartily, that he wrote a tragedy upon the ſtory of Oedipus before he was ſeventeen. His father dying in 1558, he went to Paris the year following, with a deſign to apply himſelf to the Greek language; and for this purpoſe attended the lectures of Turnebus for two months. But, finding that in the uſual courſe he ſhould be a long while in gaining his point, he ſhut himſelf up in his cloſet, reſolving to make uſe of no maſter but himſelf; and, having haſtily run over the Greek conjugations, began to read Homer with a tranſlation, and underſtood him perfectly in a ſhort time. From this reading he formed to himſelf a grammar; then, proceeding to the other Greek poets, and next to the hiſtorians and orators, he gained in the ſpace of two years a perfect knowledge of the language. He afterwards turned his thoughts to the Hebrew, which he learned by himſelf with great facility: he had a particular talent for learning languages, and is ſaid to have been well ſkilled in no leſs than thirteen. He made the ſame progreſs in the ſciences, and in every branch of literature, ſo that he at length obtained the reputation of being the moſt learned man of his age; and perhaps he was the moſt learned man that any age has produced. His life was a life of ſevere application to letters, ſo that there is very little for a biographer to ſay of it. In 1503, he was invited to the univerſity of Leyden, to be honorary profeſſor of the Belles Lettres there: upon which occaſion, if we may believe what we read in the "Menagiana," Henry IV. of France treated him with great coldneſs and neglect. Scaliger had determined to accept the offer; and, waiting upon the king to acquaint him with his journey, and the occaſion of it, "Well, Mr. Scaliger," ſaid his majeſty, "the Dutch want to have you with them, and to allow you a good ſtipend: I am glad of it;" and, then ſuddenly turning the diſcourſe, aſked him, "Is it true, that you travelled from Paris to Dijon without going to ſtool?" The ſtanders-by were ſurpriſed; for they expected to have ſeen the greateſt ſcholar in the world, and conſequently great ornament of his country, treated with more ceremony and reſpect. But Henry IV. had no notion at all of learning or learned men: and, if he had had, might poſſibly not have been convinced that great learning can atone for greater pride, inſolence, and vanity; and ſo might behave in that manner, purpoſely to humble and mortify Scaliger, who poſſeſſed them all abundantly. He went to Leyden, where he ſpent the remainder of his life; and died there of a dropſy, Jan. 21, 1609, without

without having ever been married. He was a man of perfect ſobriety of manners, and whoſe whole time was well ſpent in ſtudy. He had as great parts as his father, and infinitely greater learning, having been trained to it from his infancy, which his father had not: but then he had the ſame vain glorious and malevolent ſpirit which diſpoſed him to contemn, and upon every occaſion to abuſe, all mankind. And though Ovid has ſaid, that the culture of polite literature and the liberal arts has a tendency to civilize and ſoften human nature,

" —— Ingenuas didiciſſe fideliter artes
" Emollit mores, nec ſinit eſſe feros,—"

yet, were we to judge by the effects it had on theſe two heroes in letters, for ſuch they certainly were, we ſhould conclude it more likely to make us greater ſavages in our civilized than we ſhould have been in our natural ſtate. It is proper to obſerve, that Scaliger the father lived and died in the church of Rome: but the ſon embraced the principles of Luther, and relates that his father alſo had intentions of doing ſo.

The works of Joſeph Scaliger are very numerous and various: but his " Opus de Emendatione Temporum," printed at Paris 1583 in folio, is his greateſt performance. It contains a vaſt extent of learning; and three things are obſerved in it, peculiar to Scaliger. The firſt is, that, having great ſkill in the Oriental as well as in the Greek and Latin tongues, and a prodigious knowledge in all kinds of writers, he collected every thing which might ſerve to eſtabliſh ſure principles of chronology, and to fix the time of divers remarkable events. The ſecond, that he was the firſt who undertook to form a complete ſyſtem of chronology; or to lay down certain principles, on which hiſtory might be digeſted into exact order. The third, that he invented the Julian period; which is ſo exceedingly neceſſary to chronologers, that without it all their labours would be, if not uſeleſs, at leaſt very knotty and difficult. Scaliger, who had always the higheſt opinion of his own productions, imagined, that he had in this work carried chronology to entire perfection, and that his determinations would be irreverſible: but the ſciences do not attain perfection at once; and the errors, which Petavius and others have diſcovered in this work, ſhew in this inſtance that they do not. Nevertheleſs, he has been ſtyled the father of chronology; and perhaps his " Theſaurus Temporum, complectens Euſebii Pamphili Chronicon, cum Iſagogicis Chronologiæ Canonibus," in which he has corrected and reformed many things in his " Opus de Emendatione Temporum," may give him a ſufficient claim to the title. The beſt edition of " De Emendatione Temporum" is that of Geneva, 1609, folio; of the

"Thesaurus Temporum" that of Amsterdam, 1658, in 2 vols. folio.

He wrote notes and animadversions upon almost all the Greek and Latin authors: those upon Varro "de Lingua Latina" were written by him at twenty years of age. Gerard Vossius observes, that his conjectures are too bold, and mentions how Peter Victorius said, that Scaliger was born to corrupt the antients rather than to correct them. "I know not," says Bayle, "whether we may not say that Scaliger had too much wit and learning to write a good commentary; for, by having too much wit, he discovered in the authors he commented on more fine sentiment and genius than they really had; and his profound learning was the occasion of his seeing a thousand connexions between the sentiments of a writer and some rare point of antiquity. Upon which foundation, imagining his author intended to allude to it, he corrected the passage; unless we choose to believe, that his desire to explain an obscure point of learning, unknown to other critics, induced him to suppose that it was to be found in such or such a passage. However that be, his commentaries are full of bold, ingenious, and very learned, conjectures; but it is not at all probable that the antients ever thought of what he makes them say. A person who has genius departs as much from their sense as one who has none; and we ought not to suppose that the verses of Horace and Catullus contain all the erudition which the commentators have thought proper to supply them with."

He wrote some dissertations upon subjects of antiquity; and gave specimens of his skill in all branches of literature. He made a Latin translation of two centuries of Arabian proverbs, which were published at Leyden, 1623, with the notes of Erpenius: he did this at the request of Isaac Casaubon, who tells us, that he employed less time in translating it than others who understood Arabic would have done in reading it. He was also obliged to write some controversial pieces: his controversy with Scioppius, who had convicted him of vanity and lying in his "De vetustate & splendore gentis Scaligeranæ," is a heap of foul language upon a very futile subject. His "Poemata" were published at Leyden, 1615, 8vo; his "Epistolæ," which are full of good learning, and not the least eligible of his works, by Daniel Heinsius, at the same place, 1637, 8vo.

There are two "Scaligerana;" one printed at the Hague in 1666; the other at Groningen 1669, and for some curious reason or other called "Scaligerana Prima." Desmaizeaux has thought it worth while to give a neat edition of them, together with the "Thuana," "Perroniana," "Pithœana,"

ana," and "Colomeſiana," at Amſterdam, 1740, in 2 vols. 12mo.

SCARBOROUGH (Sir CHARLES), according to Granger, was firſt phyſician to Charles II. James II. and William III. a man poſſeſſed of ſtrong and lively parts, uncommon learning, and great practice. He was one of the firſt mathematicians of his time. His memory was ſo tenacious, that he could recite, in order, all the propoſitions of Euclid, Archimedes, and other ancient authors. He aſſiſted the famous Dr. W. Harvey in his book "De Generatione Animalium," and ſucceeded him as lecturer of anatomy and ſurgery. He very judiciouſly applied mathematics to medicine in ſeveral inſtances. His "Syllabus Muſculorum" is printed, with "Anatomical Adminiſtration of all the Muſcles," &c. by Wm. Mullens, maſter in Chirurgery. He wrote ſeveral mathematical treatiſes, a "Compendium of Lilye's Grammar," and an "Elegy on Cowley." He was amiable in his manners, and pleaſant in his converſation. Died Feb. 26, 1693.

SCAPULA (JOHN) ſtudied firſt at Paris at Lauſanne, and was afterwards employed in the printing-houſe of Henry Stephens: this happened to be at the time when that great man was preparing for publication his "Theſaurus of the Greek Language;" and Scapula, not very honeſtly, availed himſelf of the opportunity of making an abridgement of that prodigious work. He took from the Theſaurus all that he thought neceſſary to facilitate the progreſs of young ſtudents in Greek, and publiſhed it in the form of a dictionary in 1580. The ſale of this work was ſo extenſive, that it impeded the ſale of the "Theſaurus," and was particularly injurious to the fortunes of Henry Stephens. The maſter, thus defrauded, did not fail to expreſs his reſentment, in his tract on the "Latinity of Lipſius." Scapula, however guilty, enjoyed the fruits of his dexterity.

SCARRON (PAUL), an eminent comic, or rather burleſque, French writer, was the ſon of Paul Scarron, a counſellor in parliament, and born at Paris in 1610. He was deformed, and of very irregular manners; yet his father deſigned him for an eccleſiaſtic. He went to Italy when he was four-and-twenty; but returned juſt as licencious as he went, and ſo continued till by a terrible ſtroke he was deprived of all power to indulge vicious appetites. He was at Mans, where he was a canon; but, retiring thence, at a carnival ſeaſon, into a damp and fenny ſituation, a torpor ſuddenly fell upon him, and he loſt the uſe of his limbs. The phyſicians attempted in vain to reſtore them; no applications were of the leaſt avail; and thus poor Scarron, at twenty-

ſeven, had no movements left him, but thoſe of his hands and tongue. Melancholy as his condition was, his comical and burleſque humour never forſook him: he was continually talking and writing in this ſtrain; and his houſe became the rendezvous of all the men of wit. Afterwards, a freſh misfortune overtook him: his father, who had hitherto ſupplied his wants, incurred the diſpleaſure of cardinal Richelieu, and was baniſhed. Scarron, deprived of his reſources, preſented an humble requeſt to Richelieu, which was ſo humorouſly drawn, that the miniſter could not forbear laughing. What the effect would have been cannot be ſaid, ſince both Richelieu and his father died ſoon after: however, it is reckoned among his beſt pieces. This extraordinary perſon at length conceived thoughts of marriage; and, in 1651, was actually married to Mademoiſelle d'Aubigné, afterwards the moſt celebrated Madam de Maintenon, who lodged near him, and was about ſixteen years of age. How different muſt the condition of that lady have been then from what it was afterwards; when, as Voltaire relates, "it was conſidered as a great acquiſition for her to gain for a huſband a man who was diſfigured by nature, impotent, and very little enriched by fortune!" This lady, however, whoſe paſſion for Scarron, if ſhe had any, muſt have been quite ſentimental, had wit and beauty, and ſerved to increaſe the good company which frequented his houſe: ſhe alſo reſtrained him in his buffooneries, making him more reſerved and decent. Scarron died in 1660, and his jeſting humour did not die before him. Within a few minutes of his death, when his acquaintance were about him all in tears, "Ah! my good friends," ſaid he, "you will never cry for me ſo much as I have made you laugh."

He had an infinite fund of wit and pleaſantry, but could never prevent it from running into buffoonery. There are in his writings many things fine, ingenious, and delicate; but they are ſo mixed with what is flat, trifling, low, and obſcene, that a reader, upon the whole, will be rather diſguſted than amuſed. His "Virgil Traveſtie" is only excuſable in a buffoon; yet there are pleaſantries in it which would have diſconcerted the gravity of even Virgil himſelf. His comedies and his tragi-comedy Boileau calls "les vilaines pieces de Scarron:" they are indeed nothing but mere burleſque. His other works, which conſiſt of ſongs, epiſtles, ſtanzas, odes, epigrams, &c. all ſhew the buffooning ſpirit of their author. His "Comical Romance" is almoſt the only work which continued to be liked by perſons of taſte: and this was foretold by Boileau. His works were printed at Paris, in 1685 and 1737, in 10 vol. 12mo.

SCHAAF

SCHAAF (CHARLES), a learned German, was born at Nuys, in the electorate of Cologne, 1646; his father was a major in the army of the landgrave of Heſſe Caſſel. He was bred to Divinity at Duiſbourg; and, having made the Oriental tongues his particular ſtudy, became profeſſor of them in that univerſity in 1677. In 1679 he removed to Leyden, to fill the ſame poſt for a better ſtipend; and there continued till 1729, when he died of an apoplexy. He publiſhed ſome uſeful books in the Oriental way; as, 1. "Opus Aramæum, complectens Grammaticam Chaldaicam & Syriacam, 1686," 8vo. 2. "Novum Teſtamentum Syriacum, cum verſione Latina, 1708," 4to. The Latin verſion is that of Tremellius, retouched. Leuſden laboured jointly with him in this work till death, which happened when they were got to Luke xv. 20; and Schaaf did the remainder by himſelf. At the end of it is ſubjoined, "Lexicon Syriacum Concordantiale." 3. Epitome Grammaticæ Hebraicæ, 1716." 8vo. 4. "A Letter in Syriac of the biſhop Mar Thomas, written from Malabar to the patriarch of Antioch, and a Latin verſion by himſelf, 1714," 4to. 5. "Sermo Academicus de Linguarum Orientalium ſcientia;" an Inauguration-Speech. In 1711 he drew up, at the requeſt of the curators of the academy at Leyden, a catalogue of all the Hebrew, Chaldee, Syriac, and Samaritan, books and manuſcripts, in the library there; which was joined to the catalogue of that library, publiſhed in 1711.

SCHALKEN was born at Dort, in 1643. His father placed him firſt with Solomon Van Hoogſtraten, and afterwards with Gerard Dou, from whom he caught a great delicacy of finiſhing; but his chief practice was to paint candle-lights. He placed the object and a candle in a dark room; and looking through a ſmall hole, painted by day-light what he ſaw in the dark chamber. Sometimes he drew portraits, and came with that view to England, but found the buſineſs too much engroſſed by Kneller, Cloſterman, and others. Yet he once drew king William; but, as the piece was to be by candle-light, he gave his majeſty the candle to hold, till the tallow ran down upon his fingers. As if to juſtify this ill-breeding, he drew his own picture in the ſame ſituation. Delicacy was no part of his character: having drawn a lady who was marked with the ſmall-pox, but had handſome hands, ſhe aſked him, when the face was finiſhed, if ſhe muſt not ſit for her hands: "No, replied Schalken, I always draw them from my houſe-maid." Died 1706.

SCHEFFER (JOHN), a learned German, was born at Straſburg in 1621; and, as far as we know, educated there. He applied himſelf principally to the ſtudy of Greek and

Latin antiquities, and of history; and made himself a tolerable verbal critic upon Latin and Greek authors. He was driven out of his own country by the wars; and, as Christina of Sweden was shewing favour at that time to all men of letters, he withdrew into her kingdom in 1648. He was made, the same year, professor of eloquence and politics at Upsal; afterwards, honorary professor royal of the law of nature and nations, and assessor of the royal college of antiques; and, at length, librarian of the university of Upsal. He died in 1679, after having published a great number of works. Many of his pieces relate to Greek and Roman antiquities, and are to be found in the collection of Grævius and Gronovius. He wrote notes upon many ancient authors; upon Ælian, Phædrus, "Arriani Tactica," of which last he made also a Latin version; Petronius, Hyginus, Julius Obsequens, Justin, &c. He was one of those who stoutly defended the genuineness of that fragment of Petronius, pretended to have been found at Trau; which, however, is generally judged to be a forgery, and accordingly rejected by Burman and other critics.

SCHEINER (CHRISTOPHER), an eminent mathematician and astronomer, and memorable for having first discovered the spots upon the sun, was born near Meckelberg, in Germany, 1575. He entered into the society of the Jesuits when he was twenty; and afterwards taught the Hebrew tongue and the mathematics at Ingolstadt, Friburg, Brisac, and Rome. At length, he became rector of the college of the Jesuits at Neisse in Silesia, and confessor to the Archduke Charles. He died in 1650.

While he was at Ingolstadt in 1611, teaching mathematics in that city, he one day discovered through his telescope certain spots in the sun; and communicated his discovery to some of his brethren, to Gretser in particular. The provincial of his order, frighted as it should seem with the newness of the phænomenon, restrained him from publishing it at the present; upon which Scheiner communicated his observations in three letters to Velserus; who, without the knowledge of the author, published those observations, with figures to illustrate them in 1612, under the title of "Apelles post tabulam." When Galilæo heard of this, he charged him with plagiarism, as if he had robbed him of the honour of the discovery: but Scheiner, in the preface to his "Rosa Ursina," very accurately makes good his claim; and Riccioius is of opinion, that Velserus's letters through Germany and Italy upon this discovery gave Galileo the first hint of it, since none of Galileo's observations were earlier than 1612. Scheiner afterwards, at Rome, made observations on these

ſolar phænomena for many years; and at length, reducing them into order, he publiſhed them in one volume folio, 1630, under the title of "Roſa Urſina: ſive, Sol ex admirando facularum & macularum ſuarum phænomeno varius; nec non circa centrum ſuum & axem fixum, ab ortu in occaſum, converſione quaſi menſtrua, ſupra polos proprios, libris IV. mobilis oſtenſus." Almoſt every page is adorned with an image of the ſun with ſpots; and Des Cartes has given it as his opinion, that nothing can be more accurate and perfect in its kind than this work of Scheiner.

He wrote ſome ſmaller things, relating to mathematics and philoſophy; among the reſt, "Oculus, ſive Fundamentum Opticum, in quo radius viſualis eruitur, ſua viſioni in oculo ſedes decernitur, & anguli viſorii ingenium reperitur;" reprinted at London, 1652. 4to.

SCHIAVONE (Andrea), ſo called from the country where he was born, in 1522, was an eminent Venetian painter. He was ſo very meanly deſcended, that his parents, after they had brought him to Venice, were not able to allow him a maſter. His firſt employment was to ſerve thoſe painters who kept ſhops; where his mind opened, and inclination and genius ſerved him for a maſter. He ſtudied hard, and took infinite pains; and this, with ſuch helps as he received from the prints of Parmegiano, and the paintings of Giorgione and Titian, raiſed him to a degree of excellence very ſurpriſing. It is true, indeed, that, being obliged to work for his daily bread, he could not ſpare time ſufficient for making himſelf thoroughly perfect in deſign; but that defect was ſo well covered with the ſingular beauty and ſweetneſs of his colours, that Tintoret uſed often to ſay, no painter ought to be without one piece of his hand at leaſt. His principal works were compoſed at Venice, ſome of them in concurrence with Tintoret himſelf; and others by the directions of Titian, in the library of St. Mark. But ſo malicious was fortune to poor Schiavone, that his pictures were but little valued in his lifetime; and he never was paid any otherwiſe for them than as an ordinary painter: though, after his deceaſe, which happened in 1582, his works turned to much better account, and were eſteemed but little inferior to thoſe of his moſt famous contemporaries. This painter, though now reckoned one of the greateſt colouriſts of the Venetian ſchool, was all his life long but poorly fed and meanly clad: what, therefore, was his future reputation worth to him?

SCHMIDT, the name of ſome learned Germans. ERASMUS SCHMIDT, born at Delitzch in Miſnia, 1560, was eminent for his ſkill in the Greek tongue and in the mathematics; both which, although they are accompliſhments ſeldom

dom found in the ſame perſon, he profeſſed with great reputation for many years at Wittemberg, where he died in 1637. He publiſhed an edition of "Pindar" in 1616, 4to, with a Latin verſion and learned notes. He wrote notes alſo upon Lycophron, Dionyſius Periegetes, and Heſiod; which laſt was publiſhed at Geneva in 1693.—There was SEBASTIAN SCHMIDT, profeſſor of Oriental languages at Straſburgh, who publiſhed many works; and JOHN ANDREW SCHMIDT, a learned Lutheran divine, born at Worms in 1652. John Andrew had a terrible accident, when he was twenty-ſeven, which had like to have coſt him his life: he fell out of a chamber-window of the ſecond ſtory into the ſtreet, and was taken up for dead. He hurt his right arm with the fall ſo much, that he could never recover the uſe of it: he learned to write, however, tolerably well with the left; ſo well, at leaſt, as to be able to make near a hundred publications, without the help of an amanuenſis. He was learned, but ſeems to have been ſtrongly infected with the *cacoethes ſcribendi*; for, he wrote upon all ſubjects. One of his pieces is intituled, "Arcana dominationis in rebus geſtis Oliverii Cromwelli;" another is againſt a book, ſuppoſed to be Le Clerc's, with this title, "Liberii de ſancto amore Epiſtolæ Theologicæ." He tranſlated Pardie's "Elements of Geometry" out of French into Latin. He died in 1726; and his funeral oration was made by John Laurence Moſheim, who ſays the higheſt things imaginable of him.

SCHOEPFLIN (JOHN DANIEL) was born September 6, 1694, at Sulzbourg, a town in the margraviate of Baden Dourlach; his father, holding an honourable office in the Margrave's court, died ſoon after in Alſace, leaving his ſon to the care of his mother. After ten years ſtudying at Dourlach and Baſil, he kept a public exerciſe on ſome conteſted points of antient hiſtory with applauſe, and finiſhed his ſtudies in eight years more at Straſbourg. In 1717, he there ſpoke a Latin panegyric on Germanicus, that favourite hero of Germany, which was printed by order of the city. In return for this favour, he ſpoke a funeral oration on M. Barth, under whom he had ſtudied; and another on Kuhn, the profeſſor of eloquence and hiſtory there, whom he was ſoon after elected to ſucceed in 1720, at the age of 26. The reſort of ſtudents to him from the Northern nations was very great: the princes of Germany ſent their ſons to ſtudy law under him. The profeſſorſhip of hiſtory at Francfort on the Oder was offered to him; the Czarina invited him to another at St. Peterſburg, with the title of Hiſtoriographer Royal; Sweden offered him the ſame profeſſorſhip at Upſal, formerly held by Scheffer and Boecler,

his countrymen; and the univerſity of Leyden named him ſucceſſor to the learned Vitriarius. He preferred Straſbourg to all. Amidſt the ſucceſſion of lectures public and private, he found time to publiſh an innumerable quantity of hiſtorical and critical diſſertations, too many to be here particulariſed. In 1725, he pronounced a congratulatory oration before king Staniſlaus, in the name of the univerſity, on the marriage of his daughter to the king of France; and, in 1726, another on the birth of the Dauphin, beſides an anniverſary one on the king of France's birthday, and others on his victories. In 1726 he quitted his profeſſorſhip, and began his travels at the public expence. From Paris he went to Italy, ſtayed at Rome ſix months, received from the king of the Two Sicilies a copy of the "Antiquities of Herculanæum," and from the duke of Parma the "Muſeum Florentinum." He came to England at the beginning of the late king's reign, and left it the day that Pere Courayer, driven out of Paris by theological diſputes, arrived in London. He was now honoured with a canonry of St. Thomas, one of the moſt diſtinguiſhed Lutheran chapters, and viſited Paris a third time in 1728. Several diſſertations by him are inſerted in the "Memoirs of the Academy of Inſcriptions and Belles Lettres;" one, aſcribing the invention of movable types to Guttenberg of Straſbourg, 1440, againſt Meerman.

In 1733, he narrowly eſcaped from a dangerous illneſs. He had long meditated one of thoſe works, which alone by their importance, extent, and difficulty, might immortaliſe a ſociety, a Hiſtory of Alſace. To collect materials for this, he travelled into the Low Countries and Germany 1738, and into Switzerland 1744. At Prague he found that the fragment of St. Mark's Goſpel, ſo carefully kept there, is a continuation of that at Venice. The chancellor D'Agueſſeau ſent for him to Paris, 1746, with the ſame view. His plan was to write the Hiſtory of Alſace, and to illuſtrate its geography and policy before and under the Romans, under the Franks, Germans, and its preſent governors; and, in 1751, he preſented it to the king of France, who had before honoured him with the title of "Hiſtoriographer Royal and Counſellor," and then gave him an appointment of 2000 livres, and a copy of the catalogue of the royal library. He availed himſelf of this opportunity to plead the privileges of the Proteſtant univerſity of Straſbourg, and obtained a confirmation of them. His 2d volume appeared in 1761; and he had prepared, as four ſupplements, a collection of charters and records, an eccleſiaſtical hiſtory, a literary hiſtory, and a liſt of authors who have treated of Alſace: the publication of theſe he recommended to Mr. Koch, his aſſiſtant and ſucceſſor

ceſſor in his chair. Between theſe two volumes he publiſhed his "Vindiciæ Celticæ," in which he examines the origin, revolution, and language of the Celts. The "Hiſtory of Baden" was his laſt conſiderable work, a duty which he thought he owed his country. He completed this hiſtory in ſeven volumes in four years; the firſt appeared in 1763, the laſt in 1766. Having by this hiſtory illuſtrated his country, he prevailed upon the marquis of Baden to build a room, in which all its ancient monuments were depoſited in 1763. He engaged with the Elector Palatine to found the academy of Manheim. He pronounced the inaugural diſcourſe, and furniſhed the electoral treaſury with antiques. He opened the public meetings of this academy, which are held twice a year, by a diſcourſe as honorary preſident. He proved in two of theſe diſcourſes, that no electoral houſe, no court in Germany, had produced a greater number of learned princes than the electoral houſe. In 1766, he preſented to the elector the firſt volume of the "Memoirs of a Riſing Academy," and promiſed one every two years.

A friend to humanity, and not in the leaſt jealous of his literary property, he made his library public. It was the moſt complete in the article of hiſtory that ever belonged to a private perſon, rich in MSS, medals, inſcriptions, figures, vaſes, and ancient inſtruments of every kind, collected by him with great judgement in his travels. All theſe, in his old age, he preſented to the city of Straſbourg, without any other condition except that his library ſhould be open both to foreigners and his own countrymen. The city, however, rewarded this diſintereſted liberality by a penſion of 100 louis. He was admitted to the debates in the ſenate upon this occaſion, and there complimented the ſenate and the city on the favour they had ſhewn to literature ever ſince its revival in Europe. Nov. 22, 1770, cloſed the fiftieth year of the profeſſorſhip of Mr. S.; this was celebrated by a public feſtival: the univerſity aſſembled, and Mr. Lobſtein, their orator, pronounced before them a diſcourſe in praiſe of this extraordinary man, and the whole ſolemnity concluded with a grand entertainment. Mr. S. ſeemed born to outlive himſelf. Mr. King, one of his pupils, printed his life in 1769. In 1771, he was attacked by a ſlow fever, occaſioned by an obſtruction in his bowels and an ulcer in his lungs, after an illneſs of many months. He died Auguſt 7, the firſt day of the eleventh month of his 77th year, ſenſible to the laſt. He was buried in the collegiate church of St. Thomas, the city in his favour diſpenſing with the law which forbids interment within the city.

SCHOM-

SCHOMBERG (FREDERIC duke of), a diſtinguiſhed general, was deſcended of a noble family in Germany, and ſon of count Schomberg, by his firſt wife, an Engliſh lady, daughter of the lord Dudley; which count was killed at the battle of Prague in Bohemia in 1620, together with ſeveral of his ſons. The duke was born in 1608. He ſerved firſt in the army of the United Provinces, and afterwards became the particular confident of William II, prince of Orange; in whoſe laſt violent actions he had ſo great a ſhare, and particularly in the attempt upon Amſterdam, that, on the prince's death in 1650, he retired into France. Here he gained ſo high a reputation, that, next to the prince of Condé, and Turenne, he was eſteemed the beſt general in that kingdom; though, on account of his firm adherence to the Proteſtant religion, he was not for a conſiderable time raiſed to the dignity of a marſhal. Nov. 1659, he offered his ſervice to Charles II. for his reſtoration to the throne of England: and, the year following, the court of France being greatly ſolicitous for the intereſt of Portugal againſt the Spaniards, he was ſent to Liſbon; and in his way thither paſſed through England, in order to concert meaſures with king Charles for the ſupport of Portugal. Among other diſcourſe which he had with that prince, he adviſed his majeſty to ſet up for the head of the Proteſtant religion; which would give him a vaſt aſcendant among the princes of Germany, make him umpire of all their affairs, procure him great credit with the Hugenots of France, and keep that crown in perpetual fear of him. He urged him likewiſe not to part with Dunkirk, the ſale of which was then in agitation; ſince, conſidering the naval power of England, it could not be taken, and the poſſeſſion of it would keep both France and Spain in a dependence upon his majeſty.

In Portugal he did ſuch eminent ſervices to that kingdom that he was created a grandee of it, and count Mertola, with a penſion of 5000l. to himſelf and his heirs. In 1673, he came over again into England, to command the army; but, the French intereſt being then very odious to the Engliſh, though he would at any other time of his life have been very acceptable to them, he was at that criſis looked on as one ſent over from France to bring our army under a French diſcipline: he grew obnoxious to the nation, and at the ſame time not loved by the court, as being found not fit for the deſigns of the latter; for which reaſon he ſoon returned to France. June, 1676, he was left by the king of France, upon his return to Paris, with the command of his army in Flanders; and ſoon after obliged the prince of Orange to raiſe the ſiege of Maeſtricht, and was made a marſhal of France. But, when

when the profecution againſt thoſe of the Reformed religion was begun in that kingdom, he deſired leave to return into his own country; which was denied him, and all the favour he could obtain was to go to Portugal. And, though he had preſerved that nation from falling under the yoke of Caſtile, yet now, when he came thither for refuge, the inquiſition repreſented that matter of giving harbour to an heretic ſo odiouſly to the king, that he was forced to ſend the marſhal away. He went thence to England; and, paſſing through Holland, entered into a particular confidence with the prince of Orange; and, being invited by the elector of Brandenburgh to Berlin, was made governor of Pruſſia, and placed at the head of all the elector's armies. He was treated likewiſe by the young elector with the ſame regard that his father had ſhewn him; and, in 1688, was ſent by him to Cleves, to command the troops which were raiſed by the empire for the defence of Cologne.

When the prince of Orange was almoſt ready for his expedition into England, marſhal Schomberg obtained leave of the elector of Brandenbourg to accompany his highneſs in that attempt; and, after their arrival at London, he is ſuppoſed to have been the author of that remarkable ſtratagem for trying the affections of the people, by raiſing an univerſal apprehenſion over the kingdom of the approach of the Iriſh with fire and ſword. Upon the prince's advancement to the throne of England, he was appointed maſter of the ordnance, and general of his majeſty's forces; April, 1689, knight of the garter, and the ſame month naturalized by act of parliament; and, in May, was created a baron, earl, marquis, and duke of this kingdom, by the name and title of baron Teys, earl of Brentford, marquis of Harwich, and duke of Schomberg. The houſe of commons likewiſe voted to him 100,000l. for the ſervices which he had done; but he received only a ſmall part of that ſum, the king after his death paying his ſon 5000l. a year for the remainder. Aug. 1689, he ſailed for Ireland, with an army, for the reduction of that kingdom; and, having muſtered all his forces there, and finding them to be not above 14000 men, among whom there were but 2000 horſe, he marched to Dundalk, where he poſted himſelf; king James being come to Ardee, within five or ſix miles of him, with above thrice his number. Schomberg, therefore, being diſappointed of the ſupplies from England, which had been promiſed him, and his army being ſo greatly inferior to the Iriſh, reſolved to keep himſelf on the defenſive. He lay there ſix weeks in a rainy ſeaſon; and his men, for want of due management, contracted ſuch diſeaſes that almoſt one half of them periſhed.

He

He was cenſured by ſome for not making a bold attempt; and ſuch complaints were ſent of this to king William, that his majeſty wrote twice to him, preſſing him to put ſomewhat to the venture. But the duke ſaw that the enemy was well poſted and well provided, and had ſeveral good officers among them; and knew that, if he had puſhed the affair, and had met with a misfortune, his whole army, and conſequently all Ireland, had been loſt, ſince he could not have made a regular retreat. The ſureſt method was to preſerve his army; and that would ſave Ulſter, and keep matters entire for another year. His conduct indeed expoſed him to the reproaches of ſome perſons; but better judges thought, that the managing this campaign, as he did, was one of the greateſt actions of his life. At the battle of the Boyne, July 1, 1690, he paſſed the river in his ſtation, and immediately rallied and encouraged the French Proteſtants, who had been left expoſed by the death of their commander, with this ſhort harangue; "Allons, meſſieurs, voilà vos perſécuteurs," pointing to the French Papiſts in the enemy's army. But theſe words were ſcarcely uttered, when a few of king James's guards, who returned full ſpeed to their main body, after the ſlaughter of their companions, and whom the French refugees ſuffered to paſs, thinking them to be of their own party, fell furiouſly upon the duke, and gave him two wounds over the head, which however were not mortal. Upon this, the French regiment acknowledged their error by committing a greater; for, firing raſhly on the enemy, they ſhot him through the neck, of which wound he inſtantly died. He was buried in St. Patric's cathedral, where the dean and chapter erected a ſmall monument to his honour, at their own expence, with an elegant inſcription by Dr. Swift, which is printed in the Dean's works.

Burnet tells us, that he was "a calm man, of great application and conduct, and thought much better than he ſpoke; of true judgement, of exact probity, and of an humble and obliging temper." And another writer obſerves, that he had a thorough experience of the world; knew men and things better than any man of his profeſſion ever did; and was as great in council as at the head of an army. He appeared courteous and affable to every perſon, and yet had an air of grandeur that commanded reſpect from all.

In king William's cabinet are the diſpatches of the duke of Schomberg in Ireland to king William, which Sir John Dalrymple has printed in the ſecond volume of his Memoirs; "becauſe," he remarks, "they paint in lively colours the ſtate of the army in that country; clear Schomberg of inactivity, which has been unjuſtly thrown upon him; and do honour

honour to the talents of a man, who wrote with the elegant ſimplicity of Cæſar, and to whoſe reputation and conduct, next to thoſe of king William, the Engliſh nation owes the Revolution."

SCHONER (John), a famous German philoſopher and mathematician, was born at Caroloſtadt in 1477. From his extraordinary progreſs in mathematical ſtudies, he was choſen mathematical profeſſor at Nuremburg when a very young man. He was moſt of all celebrated for his "Aſtronomical Tables," which reſembled thoſe publiſhed by Regiomontanus. His great infirmity was that of the faſhion of the times, a confidence in judicial aſtrology, on which ſubject he wrote and publiſhed three books. His writings were very numerous; but that which has obtained him moſt reputation among the learned is, a "Treatiſe on Dialling," which really evinces an extraordinary ſhare of genius. Schoner died in 1547, at the age of 70.

SCHOREL (John), a Flemiſh painter, was born in 1465, at a village called Schorel, near Alkmaer in Holland; and worked ſome time with Albert Durer. While he was travelling up and down Germany, he met with a frier, who was a lover of painting, and then going to Jeruſalem; and theſe two circumſtances induced him to accompany him. He *deſigned* in Jeruſalem, on the banks of the river Jordan, and in ſeveral other places ſanctified by the preſence of our Saviour. In his way home, he ſtopped at Venice, and worked a while there; and, having a deſire to ſee Raphael's painting, went to Rome, where he deſigned his and Michael Angelo's works after the antique ſculptures, and the ruins of the ancient buildings. Adrian VI, being about that time advanced to the papal chair, gave Schorel the charge of ſuperintendant of the buildings at Belvidere; but, after the death of this pontiff, who reigned little more than a year, he returned to the Low-countries. He ſtaved a while at Utrecht, and drew ſeveral rare pieces there. He paſſed through France, as he returned home; and refuſed the offers made him by Francis I. out of his love to eaſe and a quiet life. He was endowed with various accompliſhments, being a muſician, poet, orator, and ſkilful in four languages, Latin, French, Italian, and German. He died in 1562, much lamented by his friends and acquaintance, who eſteemed and loved him for his good humour and amiable qualities.

SCHOTTUS (Andreas), a very learned German, to whom the republic of letters has been conſiderably indebted, was born at Antwerp in 1552; and educated at Louvain. Upon the taking and ſacking of Antwerp in 1577, he retired to Douay; and, after ſome ſtay there, went to Paris, where

Buſbequius

Buſbequius received him into his houſe, and made him partner of his ſtudies. Two years after, he went into Spain, and was at firſt at Madrid; then he removed to Alcala, and then in 1580 to Toledo, where his great reputation procured him a Greek profeſſorſhip. The cardinal Gaſpar Quiroga, abp. of Toledo, conceived at the ſame time ſuch an eſteem for him, that he lodged him in his palace, and entertained him as long as he ſtayed in that place. In 1584, he was invited to Saragoſſa, to teach rhetoric and the Greek language; and, two years after, entered into the ſociety of Jeſuits, and was called by the general of the order into Italy to teach rhetoric at Rome. He continued three years there, and then returned to his own country; where he ſpent the remainder of a long life in reading and writing books. He was not only well ſkilled in Latin and Greek learning, but had alſo in him a candour and generoſity ſeldom to be found among the men of his order. He had an earneſt deſire to oblige all mankind, of what religion or country ſoever; and would freely communicate even with heretics, if the cauſe of letters could be ſerved thereby: ſo that it is not to be wondered, that the Proteſtants every where ſhould have ſpoken well of him. He died at Antwerp Jan. 23, 1629, after having publiſhed a great number of books. Beſides works more immediately connected with and relating to his own profeſſion, he gave editions of, and wrote notes upon, ſeveral of the claſſics; among which were Aurelius Victor, Pomponius Mela, Seneca Rhetor, Cornelius Nepos, Valerius Flaccus, &c. He alſo laboured upon many of the Greek fathers, publiſhed an edition of Baſil, and made a Latin verſion of Photius; which verſion, however, has been thought to be ſo much below the abilities and learning of Schottus, that ſome have queſtioned his having been the author of it.

SCHREVELIUS (Cornelius), a laborious critic of Holland, who, though his name is often ſeen in the title-pages of illuſtrious authors, had no great genius or acumen. He gave editions of ſeveral claſſic authors, under the title of "Variorum;" and his edition of Homer's poems, in 2 vols. 4to, is very beautiful to look on, but full of faults. The beſt of all his works is ſuppoſed to be a Lexicon, Greek and Latin, which is very commodious to young beginners. He died in 1667.

SCHULTENS (Albert), a German divine, born at Groningen, and greatly diſtinguiſhed by taſte and ſkill in Arabic learning. He became a miniſter of Waſſenar, and profeſſor of the Oriental tongues at Franeker. At length he was invited to Leyden, where he taught Hebrew and the Oriental languages with reputation till his death, which happened

in 1741. There are many works of Schultens, which ſhew profound learning and juſt criticiſm; as, "Commentaries upon Job and the Proverbs;" a book, intituled, "Vetus et regia via Hebraizandi;" "A Treatiſe of Hebrew Roots;" &c.

SCHURMAN (ANNA MARIA A), a moſt extraordinary German lady, was the daughter of parents, who were both ſprung from noble Proteſtant families; and was born at Cologne in 1607. She diſcovered from her infancy an uncommon dexterity of hand; for, at ſix years of age, ſhe cut with her ſciſſors upon paper all ſorts of figures, without any model. At eight, ſhe learned in a few days to deſign flowers in a very agreeable manner; and, two years after, ſhe was but three hours in learning to embroider. Afterwards, ſhe was taught muſic vocal and inſtrumental, painting, ſculpture, and engraving; and ſucceeded equally in all theſe arts. Mr. Evelyn, in his "Hiſtory of Chalcography," has obſerved, that "the very knowing Anna Maria a Schurman is ſkilled in this art with innumerable others, even to a prodigy of her ſex." Her hand-writing in all languages was inimitable; and ſome curious perſons have preſerved ſpecimens of it in their cabinets. M. Joby, in his journey to Munſter, relates, that he was an eye-witneſs of the beauty of her writing, in French, Greek, Hebrew, Syriac, and Arabic; and of her ſkill in drawing in miniature, and making portraits upon glaſs with the point of a diamond. She painted her own picture by means of a looking-glaſs; and made artificial pearls ſo like natural ones, that they could not be diſtinguiſhed but by pricking them with a needle.

The powers of her underſtanding were not inferior to thoſe of her hand; for at eleven, when her brothers were examined about their Latin, ſhe often whiſpered to them what they were to anſwer, though ſhe had only heard them ſay their leſſons *en paſſant*. Her father, collecting from this that ſhe was formed for literature, applied himſelf to cultivate her talents that way, and helped her to gain that knowledge, which made her ſo juſtly celebrated. The Latin, Greek, and Hebrew languages became ſo familiar to her, that ſhe not only wrote, but ſpoke them, in a manner which ſurpriſed the moſt learned men. She made a great progreſs alſo in the Oriental, which have a relation to the Hebrew, as the Syriac, Chaldee, Arabic, and Ethiopic; and, for the living languages, ſhe underſtood perfectly, and ſpoke readily, the French, Engliſh, and Italian. She was competently verſed in geography, aſtronomy, philoſophy, and the ſciences, ſo as to be able to judge of them with exactneſs: but, as her nature was formed for religion, theſe vain amuſements did not ſatisfy her; and therefore ſhe applied

applied herſelf at length to divinity, and the ſtudy of the ſcriptures.

Her father, who had ſettled at Utrecht while ſhe was an infant, and afterwards removed to Franeker for the more convenient education of his children, died there in 1623. His widow then returned to Utrecht, where Anna Maria continued her ſtudies very intenſely; and this undoubtedly reſtrained her from marrying, as ſhe might have done advantageouſly with Mr. Cats, penſionary of Holland, and a celebrated poet, who wrote verſes in her praiſe when ſhe was but fourteen. Her modeſty, which was as great as her knowledge, would have kept her merit and learning unknown, if Rivetus, Spanheim, and Voſſius, had not produced her, contrary to her own inclination, upon the ſtage of the world. To theſe three divines we may add Salmaſius, Beverovicius, and Huygens, who maintained a literary correſpondence with her; and, by ſhewing her letters, ſpread her fame into foreign countries. This procured her letters from Balzac, Gaſſendi, Merſennus, Bochart, Conrart, and other eminent men. At laſt, her name became ſo famous, that perſons of the firſt rank, and even princeſſes, paid her viſits; cardinal Richelieu likewiſe ſhewed her marks of his eſteem. About 1650 ſhe made a great alteration in her religious ſyſtem. She performed her devotions in private, without frequenting any church, upon which it was reported that ſhe was inclined to Popery; but ſhe attached herſelf to the famous Labadie, and, embracing his principles and practice, accompanied him wherever he went. She lived ſome time with him at Altena, in Holſtein, and attended him at his death there in 1674. She afterwards retired to Wiewart, in Friſeland, where William Penn, the Quaker, viſited her in 1677; ſhe died at this place in 1678. She took for her device theſe words of St. Ignatius: "Amor meus crucifixus eſt." It is ſaid, that ſhe was extremely fond of eating ſpiders.

She wrote "De vitæ humanæ termino. Ultraj. 1639;" "Diſſertatio de ingenii muliebris ad doctrinam et meliores literas aptitudine. L. Bat. 1641." Theſe two pieces, with letters in French, Latin, Greek, and Hebrew, to her learned correſpondents, were printed, 1648, under the title of "A. M. a Schurman Opuſcula Hebræa, Græca, Latina, Gallica; proſaica & metrica;" enlarged in a 2d edition at Leyden, 1650, 12mo. She wrote afterwards, "Eukleria, ſeu melioris partis electio." This is a defence of her attachment to Labadie, and was printed at Altena in 1673, when ſhe was actually with him.

SCHWARTZ (Bertholet), who paſſes for being the diſcoverer of that fatal compoſition ſo well known by the name

of gunpowder, was born at Friburg in Germany, and is said to have discovered this dangerous secret in prison, as he was making some chemical experiments. Albertus Magnus mentions this Berthold Schwartz, or Black (for so his name in German signifies), as a Cordelier, and that he invented some sorts of fire-arms. The discovery of this fatal secret has been attributed by some to the Chinese, and by others to our countryman, ROGER BACON: however, the use of artillery was introduced about the time of the battle of Crecy, 1346, and made an absolute change in the whole art of war. For more on this subject, the reader may consult "Polydore Virg. de rerum invent.;" Leland & Bale de Scriptor. Angliæ;" and the "Biographia Britannica," at the article Roger Bacon.

SCIOPPIUS (GASPAR), a most learned German writer of the 17th century, is represented as one of the greatest savages these later ages have produced. All the great men of his time, as Baillet tells us, whether catholics, heretics, and even infidels, have unanimously voted for his proscription; because he had attacked, with the utmost brutality and fury, every man of reputation, and had the impudence to boast of sparing neither quality nor merit. This extraordinary person was born about 1576; and studied first at Amberg, then at Heidelberg, afterwards at Altdorf, at the charges of the elector palatine. Having made a considerable stay at Ingolstad, he returned to Altdorff, where he began to publish books. Ottavia Ferrari, a Milanese, and famous professor at Padua, says, that he "published books when he was but sixteen, which deserved to be admired by old men." It is said, that one of his early productions was a commentary upon the "Priapeia:" the epistle dedicatory of which is dated from Ingolstad in 1595. For this he was afterwards very severely handled; not so much because he had commented upon obscene verses as because he had stuffed his commentary with many obscenities; and had complained, in particular, that nature had not provided so well for men as for sparrows. Some have said, that Scioppius was not the author of the commentary abovementioned; but the generality believe otherwise; and the following curious extract from one of his pieces will plainly shew, that he was very conversant in his youth with such sort of authors. In the mean time, notwithstanding the railleries his commentary exposed him to, it has never been insisted on that he was a debauched man. He was very justly accounted a bad man; but his faults, like those of some other proud, satirical, passionate, learned men, were not, as Bayle says, irregularities of the body, but vices of the mind.

He made a journey into Italy; and, after he had been some time at Verona, returned into Germany, whence he went

again

again into Italy, and published at Ferrara a panegyric upon the king of Spain and Pope Clement VIII. He turned Roman Catholic in 1599, and, whatever was the reason of it, was very angry with the Jesuits; "against whom," Baillet tells us, "he wrote about thirty treatises under fictitious names, the very titles whereof are enough to strike one with horror." On the other side, he inveighed with the utmost fury against the Protestants, and solicited the princes to extirpate them by the most bloody means. This is the title of a book he published at Pavia in 1619: "Gasp. Scioppii Consiliarii Regii Classicum belli sacri, sive, Heldus Redivivus: hoc est, ad Carolum V. Imperatorem Augustum Suasoria de Christiani Cæsaris erga Principes Ecclesiæ Rebelles officio, deque veris compescendorum Hæreticorum Ecclesiæque in pace collocandæ rationibus." The following is the title of another, which has been printed at Mentz in 1612, against Philip Mornay du Plessis; and which, as he tells us in the title-page, he sent to James I. of England, by way of new-year's gift: "Alexipharmacum Regium felli draconum et veneno aspidum sub Philippi Mornæi de Plessis nuper Papatus historiâ abdito appositum, et sereniss. Jacobo Magnæ Britanniæ Regi strenæ Januariæ loco muneri missum." The very titles of his books, as Baillet says, are enough to frighten a man of but moderate courage. He had before attacked the king of England without the least regard to his quality, and in a very abusive way. Thus, in 1611, he printed two books against him with these titles: "Ecclesiasticus auctoritati Sereniss. D. Jacobi, &c. oppositus," and "Collyrium Regium Britanniæ Regi graviter ex oculis laboranti muneri missum:' that is, "An Eye-salve for the use of his Britannic majesty." In the first of these pieces he ventured to abuse Henry IV. of France in a most outrageous manner; which occasioned his book to be burnt at Paris. He gloried in this disgrace; and added, that himself was hanged in effigy in a farce, which was acted before the king of England. His behaviour, however, procured him some correction; for, in 1614, the servants of the English ambassador set upon him at Madrid, and mauled him most heartily. He boasted of the wounds he received in this conflict; for he was mighty apt to boast of what he ought to be ashamed of, as he did when he boasted of having been the principal contriver of the Catholic league, which proved so ruinous to the Protestants in Germany. Going through Venice in 1607, he had a conference with father Paul, whom he endeavoured by promises and threats to bring over to the pope's party; which perhaps, with other circumstances, occasioned his being imprisoned there three or four days. After he had spent many years in censuring and defaming every

body, he applied himſelf to the prophecies of Holy Scripture. He looked for the key of them; and flattered himſelf, as he was apt to do upon all occaſions, that he had found that very key which St. Peter left, and which nobody had found before him. Take his own words, in his letter to Voſſius: "Ea ipſa clave ad aperienda ejus myſteria uſum, quam S. Petrus nobis reliquit, vix tamen à quoquam adhuc intellectam." He ſent ſome of his apocalyptical chimeras to cardinal Mazarine, as Naude, his librarian, informs us; but the ſame Naude relates, that the cardinal had ſomething elſe to do than to examine them. It has been ſaid by more writers than one, that he had thoughts at laſt of going back to the communion of Proteſtants; but this, reſting originally upon the ſingle teſtimony of Hornius, has not been generally believed. He died in 1649.

He was indiſputably a very learned man; and, had his moderation and probity been equal to his learning, might juſtly have been accounted a hero in the republic of letters: his application to ſtudy, his memory, the multitude of his books, and his quickneſs of parts, are ſurpriſing. Ferrarius tells us that he ſtudied day and night; that, during the laſt fourteen years of his life, he kept himſelf ſhut up in a little room, and that his converſation with thoſe who went to viſit him ran only upon learning; that, like another Ezra, he might have reſtored the Holy Scripture, if it had been loſt, for that he could repeat it almoſt by heart; and that the number of his books exceeded the number of his years. He left behind him alſo ſeveral manuſcripts, which, as Morhoff tells us, "remained in the hands of Picruccius, profeſſor at Padua, and are not yet publiſhed, to the no ſmall indignation of the learned world." He was nevertheleſs a man of a vile heart, of a malign ſpirit; of a ſlanderous tongue; and one who, on account of his ſpiteful and injurious way of calumniating all that were eminent for their learning, was juſtly called the "Grammatical Cur." He did not ſpare the beſt writers of ancient Rome, not even Cicero himſelf. "The accuſer of Cicero," ſays Balzac, in a letter to Chapelain, about whom you deſire to be informed, "is the dreadful Scioppius. He has publiſhed a book at Milan, in which he accuſes Cicero of improprieties and barbariſms. There is but one copy of it in France, and meſſieurs du Puy lent it me when I was at Paris. This injuſtice done to Cicero would prove a conſolation to Scaliger, if he were to return again into the world. But I expect that the ſame Scioppius will ſhortly put out another book, wherein he will undertake to prove, that Cato was a wicked man, and Julius Cæſar a bad ſoldier." However, as Bayle obſerves, his boldneſs in criticiſing the ſtyle or expreſſions of Cicero will

will be leſs ſurpriſing, if it be conſidered, that this father of eloquence has been cenſured by ſuch men at all times.

SCLATER (WILLIAM), an Engliſh divine, was born at Layton Razard, and educated firſt at Eton, and afterwards at King's College, Cambridge. After ſome years he took his degree of doctor of divinity. He was preſented by lord Powlett to the living of Limpeſham, in Somerſetſhire, whence he removed, for the benefit of his health, to Pitminſter, where he had before been miniſter. Here he died in 1627. He was author of "Commentaries on the Epiſtles to the Romans and Theſſalonians;" and of a "Treatiſe on Tithes;" as well as of other works.

SCOT (REYNOLDE), a learned Engliſh gentleman, was a younger ſon of Sir John Scot, of Scot's Hall, near Smeeth in Kent, where he was probably born; and, at about ſeventeen, ſent to Hart-Hall, in Oxford. He retired to his native country without taking a degree, and ſettled at Smeeth; and, marrying ſoon after, gave himſelf up ſolely to reading, to the peruſing of obſcure authors, which had by the generality of ſcholars been neglected, and at times of leiſure to huſbandry and gardening. In 1576, he publiſhed a 2d edition, for we know nothing of the firſt, of "A Perfect Platform of a Hop-Garden," &c. in 4to; and, in 1584, another work, which ſhewed the great depth of his reſearches, and the uncommon extent of his learning, intituled, "The Diſcoverie of Witchcraft," &c. reprinted in 1651, 4to, with this title: "Scot's Diſcovery of Witchcraft; proving the common opinion of witches contracting with devils, ſpirits, familiars, and their power to kill, torment, and conſume, the bodies of men, women, and children, or other creatures, by diſeaſes or otherwiſe, their flying in the air, &c. to be but imaginary erroneous conceptions and novelties. Wherein alſo the practices of witchmongers, conjurors, inchanters, ſoothſayers, alſo the deluſions of aſtrology, alchemy, legerdemain, and many other things, are opened, that have long lain hidden, though very neceſſary to be known for the undeceiving of judges, juſtices, and juries, and for the preſervation of poor people, &c. With a treatiſe upon the nature of ſpirits and devils," &c. In the preface to the reader he declares, that his deſign in this undertaking, was "firſt, that the glory of God be not ſo abridged and abaſed, as to be thruſt into the hand or lip of a lewd old woman, whereby the work of the Creator ſhould be attributed to the power of a creature: ſecondly, that the religion of the goſpel may be ſeen to ſtand without ſuch peevith trumpery: thirdly, that favour and Chriſtian compaſſion be rather uſed, towards theſe poor ſouls, than rigour and extremity," &c.

A doctrine of this nature, advanced in an age when the reality of witches was so universally believed, that even the great bishop Jewel, touching upon the subject in a sermon before queen Elizabeth, could "pray God they might never practise farther than upon the subject," must needs expose the author to animadversions and censure; and, accordingly, a foreign divine informs us, though Wood says nothing of it, that his book was actually burnt. We know, however, that it was opposed, and, as it should seem, by great authority too: for, James I, in the preface to his "Demonologie," printed first at Edinburgh 1597, and afterwards at London 1603, observes, that he "wrote that book chiefly against the damnable opinions of Wierus and Scott; the latter of whom is not ashamed," the king says, "in public print to deny, that there can be such a thing as witchcraft, and so maintains the old error of the Sadducees in the denying of spirits." Dr. John Raynolds, in his "Prælectiones upon the Apocrypha," animadverts on several passages in Scot's "Discovery;" Dr. Meric Casaubon treats him as an illiterate person; and Mr. Joseph Glanvil, whom for his excellent sense in other respects we are sorry to be able to quote on this occasion, affirms, that "Mr. Scot doth little but tell odd tales and silly legends, which he confutes and laughs at, and pretends this to be a confutation of the being of witches and apparitions: in all which his reasonings are trifling and childish; and, when he ventures at philosophy, he is little better than absurd."

This sensible, learned, upright, and pious, man (for we know that he possessed the two first of these qualities, and he is universally allowed to have had also the two last) died in 1599, and was buried among his ancestors in the church at Smeeth.

SCOTT (Dr. JOHN), a learned English divine, was son of Mr. Thomas Scott, a substantial grasier; and was born in the parish of Chepingham, in Wiltshire, in 1638. He served as an apprentice in London, much against his will, for about three years; but, his humour inclining him strongly to learning, he quitted his trade, and went to Oxford. He was admitted of New Inn a commoner in 1657, and made a great progress in logic and philosophy; but left the university without taking a degree, and, getting into orders, at last became minister of St. Thomas's in Southwark. In 1677, he was made rector of St. Peter Le Poor in London; and was collated to a prebend in St. Paul's cathedral in 1684. In 1685, he accumulated the degrees of bachelor and doctor in divinity, having before taken no degree in arts or any other faculty. In 1691, he succeeded Sharp, afterwards abp. of York, in the rectory of St. Giles in the fields; and the same year was made

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canon of Windsor. Wood says, that "he might soon have been a bishop, had not some scruples hindered him;" and Hickes has told us, what those scruples were: "He refused," says he, "the bishopric of Chester, because he could not take the oath of homage; and afterwards another bishopric, the deanery of Worcester, and a prebend of the church of Windsor, because they were all places of deprived men." He died in 1694, and was buried in St. Giles's church: his funeral-sermon was preached by Dr. Isham, and afterwards printed in 1695. In this sermon we are told, that he had many virtues in him of no ordinary growth: piety towards God; kindness, friendship, affability, sincerity, towards men; zeal and constancy in the discharge of the pastoral office; and, in a word, all those graces and virtues which make the good Christian and the good man. When Popery was encroaching under Charles II. and James II. he was one of those champions who opposed it with great warmth and courage: in the dedication of a sermon, preached at Guildhall chapel, Nov. 5, 1763, to Sir William Hooker, lord-mayor of London, he declares, that "Domitian and Diocletian were but puny persecutors and bunglers in cruelty, compared with the infallible cut-throats of the apostolical chair."

This divine wrote an excellent work, called "The Christian Life;" which has been often printed, and much read. The first part was published, 1681, in 8vo, with this title: "The Christian Life, from its beginning to its consummation in glory, together with the several means and instruments of Christianity conducing thereunto, with directions for private devotion and forms of prayer, fitted to the several states of Christians:" in 1685, another part, "wherein the fundamental principles of Christian duty are assigned, explained, and proved:" in 1686, another part, "wherein the doctrine of our Saviour's mediation is explained and proved. To these volumes of the "Christian Life" the pious author intended a continuation and perfection, had not long infirmity, and afterwards death, prevented him.

He published two pieces against the Papists: 1. "Examination of Bellarmine's eighth note concerning sanctity of doctrine." 2. "The texts examined, which Papists cite out of the Bible concerning prayer in an unknown tongue." Both these pieces were printed together Oct. 1688, king James still sitting upon the throne.—He wrote also "Certain Cases of Conscience resolved, concerning the lawfulness of joining with forms of prayer in public worship, 1683," in two parts; which were both reprinted, and inserted in the 2d vol. of a work, intituled, "A Collection of Cases and other Discourses lately

lately written to recover Diſſenters to the Communion of the Church of England, 1685," 4to.

He publiſhed laſtly, at different times, twelve "Sermons," preached upon public and particular occaſions; which we ſuppoſe may have been collected and printed together.

SCOTT (DANIEL), a very learned and critical author, was the ſon of an eminent merchant in London. He was intended for the miniſtry, and fully anſwered the expectations of his friends in his application to the ſacred ſtudies. He received his education at Tewkſbury in Glouceſterſhire, and at Utrecht, where he took his degrees of LL. D. but his exceſſive modeſty prevented him from entering on the miniſtry; at leaſt, it does not appear that he ever was of the eſtabliſhed church of England. His application to ſtudy was ſo intenſe, that it ſoon broke his health, and obliged him to travel, and change his ſituation. Indeed, his labours were immenſe, if we but conſider their nature. His "Eſſay towards a Demonſtration of the Scripture Trinity," 8vo. 1725, was generally aſcribed to the reverend and learned Mr. James Peirce of Exeter, whoſe ſentiments on that point, and his critical ſkill, were then well known. The firſt edition of this work was ſo ſpeedily ſold, that the author was much ſurprized at ſo unexpected an event, conſidering how obnoxious it might be ſuppoſed to have been to thoſe who are jealous for the eſtabliſhed or generally-received formularies upon that point. In 1741, he publiſhed "A New verſion of St. Matthew's Goſpel, with critical Notes, and an examination of Dr. Mill's various Readings;" a learned and accurate performance. He likewiſe publiſhed, 1745, an "Appendix to H. Stephens's Greek Lexicon," in two vol. fol. where his amazing diligence, critical ſkill, and preciſion, are more fully diſplayed.

SCOTT (MICHAEL). He was deſcended from the antient family of Balwirie, in the county of Fife, where he was born in or near the year 1240; becauſe he fought, a young volunteer, at the battle of Largo, 1260. King Alexander III. conferred on him the honour of knighthood, and employed him in ſeveral honourable embaſſies. Upon the death of that king, by a fall from his horſe at Kinghorn, Sir Michael Scot was ſent over to Norway, to conduct to Scotland the granddaughter of their unfortunate king; but ſhe died either at ſea, or in one of the Orkney Iſlands. Upon his return home, he was appointed one of the regents of Scotland, and died, much reſpected, about the year 1291. He is ſaid to have been much addicted to judicial aſtrology; but the truth is, he had ſome glimmering knowledge of geometry, which induced the ignorant people to believe that he was connected with the devil,

vil. Some fragments of his writings have been preſerved by Dr. M'Kenzie.

SCOTT (DAVID). He was born near Haddington, in Eaſt Lothian, 1675, and brought up to the law in Edinburgh; but never made any figure at the bar. Attached to the royal family of Stewart, he refuſed to take the oaths to the revolution-ſettlement, which brought him into many difficulties, and ſometimes impriſonments. He had no great knowledge of hiſtory; but an opinion of his own ſuperior abilities induced him to write that of Scotland, which was publiſhed, 1727, in one volume folio. It is a very trifling performance; being little more than a tranſlation of Hector Boethius. He died at Haddington, 1742, aged 67.

SCOTT (JOHN), of Amwell, was one of the people called Quakers, and author of many elegant and entertaining works. His poem, called "Amwell," is a very pleaſing performance, and was exceedingly well received. He wrote alſo many other poems, which were printed, and publiſhed in an octavo volume in 1782. Mr. Scott was alſo author of a "Digeſt of Laws reſpecting highways," a very important and uſeful performance. He had particularly employed his mind upon this ſubject; and the book will be found to comprehend many judicious and ſenſible remarks upon the conſtruction and preſervation of roads, as well as on the exiſting laws reſpecting turnpikes and highways. He was an amiable, active, and public-ſpirited, character, warm in his attachments, and uſeful to his neighbourhood. His life has been written with much warmth of friendſhip by the ingenious Mr. Hoole, whoſe panegyrics are alike honourable to himſelf and his friend. Mr. Scott died in 1783.

SCOUGAL (HENRY, A. M.). He was born at Salton in Eaſt Lothian, where his father was miniſter 1650, and educated in the grammar-ſchool of that pariſh. In 1664, his father was appointed biſhop of Aberdeen; and in King's College, in that Univerſity, 1669, our author took the degree of maſter of arts, and was immediately after appointed Profeſſor of moral philoſophy. In 1673, his college preſented him to the living of Auchterleſs, about twenty miles from Aberdeen, where, during the ſpace of one year, he diſcharged the paſtoral duty in the moſt exemplary manner. In 1674, his college made choice of him to be profeſſor of theology, when he was only twenty-four years of age; but ſuch were his abilities and his fidelity, that ſome of the greateſt divines in Scotland were brought up under him. But his labours were not confined to the Divinity-Hall; for he preached frequently in one of the pariſh-churches, which brought on a conſumption; and he died 1678, aged 28. He was a perſon of a moſt amiable

ble character, adorned by the moſt exalted piety; and ſuch was his humility, that all knew his worth but himſelf. His "Life of God in the Soul of Man, with his nine Sermons, are the moſt elegant compoſitions written in Scotland during the laſt century; and his piety ſhines ſo conſpicuous in every page, that as a divine he is admired by Proteſtants of every denomination.

SCRIVERIUS (Petrus), born at Harlem, was a conſiderable philologer and poet. He read upon the law at Leyden in his younger time, and died in 1653, being 73 years of age. His works are: "Antiq. Batavicarum Tabularium." "Batavia illuſtrata." "Bataviæ comitumq. omnium Hiſtoria." "Miſcellanea Philologica." "Carmina Latina & Belgica." "Populare Hollandiæ Chronicon." "Collectanea Veterum Tragicorum." He likewiſe corrected the copy of "Vegetius," and enlarged and wrote notes upon Aquilius's "Chronicon Geldricum;" not to mention other ſervices to the commonwealth of learning.

SCUDERY (George de), a French writer of eminence in his day, was deſcended from an ancient and noble family of Apt in Provence, and born at Havre-de-Grace in 1603. He ſpent part of his youth at Apt, and afterwards came and ſettled at Paris, where he had little to ſubſiſt on but what he acquired by a prodigious facility in writing. Poetry was what he exerciſed himſelf in at firſt; and he would have ſucceeded in it better, if he had not ſcribbled ſo much of it. In 1627, he publiſhed obſervations upon the "Cid" of Corneille, with a view of making his court to cardinal Richelieu: for, this great man could not be content with being the greateſt ſtateſman in the world; he would be a poet, a wit, a beleſprit, and ſo became obnoxious to the paſſions of envy and jealouſy, which uſually torment that tribe. Theſe urged him to oppoſe the vaſt reputation and ſucceſs of the "Cid:" he not only made the French Academy write againſt it, but directed the manner in which they ſhould do it. He applauded the obſervations of Scudery, and by his favour and countenance enabled him "to balance," as Voltaire ſays, "for ſome time, the reputation of Corneille." Scudery was received a member of the academy in 1650. He had before been made governor of the caſtle of Notre-Dame de la Garde, near Marſeilles. In the mean time, the greateſt part of his life was ſpent in writing; in which, one would think, his chief view was, not to write well, but much. His works conſiſt of dramatic pieces, poems of all kinds, and proſe; but they are little read. Voltaire ſays, "his name is better known than his works." Scudery died at Paris in 1665. The great fecundity of his

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pen is treated very ſeverely by Boileau, in his ſecond ſatire :

" Bienheureux Scuderi, dont la fertile plume
" Peut tout les mois à peine enfanter un volume !" &c.

SCUDERY (MAGDELEINE DE), ſiſter of George de Scudery, was born at Havre-de-Grace in 1607, and became very eminent for her wit and her writings. She went early to Paris, and made herſelf amends for the want of that proper education, which the poorneſs of her father's circumſtances had not permitted. Her fine parts gained her admiſſion into all aſſemblies of the wits, and even the learned careſſed and encouraged her. Neceſſity put her firſt upon writing; and, as the taſte of that age was for romances, ſhe turned her pen that way, and ſucceeded wonderfully in hitting the public humour. Her books were greedily read, and ſpread her reputation far and near. The celebrated academy of the Ricovrati at Padua complimented her with a place in their ſociety ; and ſhe ſucceeded the learned Helena Cornaro. Several great perſonages gave her many marks of their regard by preſents, and other honours which they did her. The prince of Paderborn, biſhop of Munſter, ſent her his works and a medal. Chriſtina of Sweden often wrote to her, ſettled on her a penſion, and ſent her her picture. Cardinal Mazarin left her an annuity by his will: and Lewis XIV, in 1683, at the ſolicitation of M. de Maintenon, ſettled alſo a good penſion upon her, which was punctually paid. This was not all: that pompous and ſtately monarch honoured her in a very particular manner: he appointed her a ſpecial audience to receive her acknowledgments, and made her a great number of very fine compliments. This lady held a correſpondence with all the learned as well as with all the wits: and her houſe at Paris was a kind of little court, where numbers of both kinds uſed conſtantly to aſſemble. She died in 1701, aged 94; and two churches contended fiercely for the honour of poſſeſſing her remains, which, it ſeems, was thought a point of ſo much conſequence, that nothing leſs than the authority of the cardinal de Noailles, to whom the affair was referred, was ſufficient to decide it. She was a very voluminous writer as well as her brother, but of more merit; and it is remarkable of this lady, that ſhe obtained the firſt prize of eloquence, founded by the academy. There is a good deal of common-place panegyric upon her, in the " Menagiana," which ſeems to have flowed from the perſonal regard Menage had for her: but her merits are better ſettled by Boileau, in the " Diſcours," prefixed to his dialogue, intituled " Les Heros de Roman." Voltaire ſays, that " ſhe is now better known by ſome agreeable verſes which

which she left than by the enormous romances of Clelia and of Cyrus."

SEBA (Albert), author of an immense and important work on Natural History, which was published at Amsterdam in 1334, and the following years, in three folio volumes. The explanation of the plates are in Latin and French.

SEBASTIANO, called del Plombo from an office given him by pope Clement VII. in the lead-mines, was an eminent painter at Venice, where he was born in 1485. He was designed by his father for the profession of music, which he practised for some time with reputation; till, following at last the more powerful dictates of nature, he betook himself to painting. He became a disciple of old Giovanni Bellino; continued his studies under Giorgione; and, having attained an excellent manner of colouring, went to Rome. Here he insinuated himself so far into the favour of Michael Angelo, by siding with him and his party against Raphael, that, pleased with the sweetness and beauty of his pencil, Michael immediately furnished him with some of his own designs; and, letting them pass under Sebastian's name, cried him up for the best painter in Rome. And, indeed, so universal was the applause which he gained by his piece of "Lazarus raised from the dead" (the design of which had likewise been given him by Michael Angelo), that nothing but the famous "Transfiguration" of Raphael could eclipse him. He has the name of being the first who invented the art of preparing plaster-wall, for oil-painting, with a composition of pitch, mastic, and quick-lime; but was generally so slow and lazy in his performances, that other hands were often employed in finishing what he had begun. He died in 1547.

SECKENDORF (Gui Louis de), a very learned German, was descended from ancient and noble families; and born at Aurach, a town of Franconia, in 1626. He made good use of a liberal education, and was not only a master of the French, Latin, Greek, and Hebrew, language, but had also some skill in mathematics and the sciences. The great progress he made in his youth coming to the ears of Ernestus the Pious, duke of Saxe-Gotha, this prince sent for him from Cobourg, where he then was, to be educated with his children. He stayed two years at Gotha, and then went in 1642 to Strasburg; but returned to Gotha in 1646, and was made honorary librarian to the duke. Afterwards, in 1651, he was made aulic and ecclesiastical counsellor; and, in 1663, a counsellor of state, first minister, and sovereign director of the consistory. The year after, he went into the service of Maurice, duke of Saxe-Zeist, as counsellor of state and chancellor; and was no less regarded by this new master than he had

had been by the duke of Saxe-Gotha. He continued with him till his death, which happened in 1681; and then retired from all buſineſs into a ſtate of repoſe and tranquillity, where he compoſed a great many works. Nevertheleſs, in 1691, Frederic III, elector of Brandenburg, drew him again out of his retreat, and made him a counſellor of ſtate and chancellor of the univerſity of Hall. He could not avoid accepting theſe dignities; but he did not enjoy them long, for he died at Hall Dec. 18, 1692, aged almoſt 66. He was twice married, but had only one ſon, who ſurvived him. He was a good linguiſt; learned in law, hiſtory, divinity; and is alſo ſaid to have been a tolerable painter and engraver. He wrote a great many books; one in particular of moſt ſingular uſe, which was publiſhed at Frankfort, 1692, 2 vols. folio, but is uſually bound up in one, with this title: "Commentarius Hiſtoricus & Apologeticus de Lutheraniſmo, ſive de Reformatione Religionis ductu D. Martini Lutheri in magna Germania, aliiſque regionibus, & ſpeciatim in Saxonia, recepta & ſtabilita, &c." This work is very valuable on many accounts, and particularly curious for ſeveral ſingular pieces and extracts that are to be found in it. "He, who would be thoroughly acquainted with the hiſtory of this great man," ſays Bayle, meaning Luther, "need only read Mr. de Seckendorf's large volume: it is, in its kind, one of the beſt books that hath appeared for a long time."

SECKER (THOMAS), a prelate of very conſiderable eminence, was born at a ſmall village called Sibthorpe, near Newark, Nottinghamſhire, in 1693. His father was a Proteſtant-diſſenter, and, having a ſmall patrimony of his own, followed no profeſſion. He was ſent to ſchool firſt at Cheſterfield [A] in Derbyſhire, which he left about the year 1708, and went to a diſſenting-academy in Yorkſhire [B], from which, in about a year's time, he removed to another in Glouceſterſhire [C]. Here he ſtayed about three years, and contracted an acquaintance with Mr. Butler, afterwards biſhop of Durham. Beſides making a conſiderable progreſs in claſſical learning, he applied himſelf very early to critical and theological

[A] He acquitted himſelf ſo well in his claſſical exercises there, that his maſter Mr. Brown had been heard to ſay (clapping his hand upon the head of his pupil), "Secker, if thou would'ſt but come over to the church, I am ſure thou would'ſt be a biſhop." Which expreſſion (whether prophetical or not) was confirmed by the event.—His grace ſhewed in his life-time a grateful remembrance of his old maſter, by a benefaction to his ſon the Rev. Mr. Brown, a worthy clergyman at Laughton le Morthen in Yorkſhire; who had long ſtruggled under the inconveniences of a numerous family and a narrow income.

[B] At Attercliffe near Sheffield, where the late profeſſor Saunderſon had alſo part of his education.

[C] At Tewkſbury, under the tuition of the father of the late Dr. Ferdinando Warner. Dr. Chandler was here his fellow-ſtudent.

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ſubjects, particularly to the controverſy betwixt the church of England and the diſſenters. About the year 1716, he applied himſelf to the ſtudy of phyſic. This he purſued in London till 1719, when he went to Paris, and there attended lectures on all the various branches of the medical art, yet never wholly diſcontinued his application to divinity. Here he firſt became acquainted with Mr. Martin Benſon, afterwards biſhop of Glouceſter. Foreſeeing at this time many obſtacles in his way to the practice of phyſic, and having an unexpected offer made to him by Mr. Edward Talbot (through Mr. Butler) of being provided for by his father, the biſhop of Durham, if he choſe to take orders in the church of England; he took ſome months to conſider of it. After mature deliberation, he reſolved to embrace the propoſal; and came over to England in 1720, when he was introduced by Mr. Butler to Mr. Edward Talbot, to whom he was before unknown. To facilitate his obtaining a degree at Oxford, he went in Jan. 1721 to Leyden, where he took the degree of M. D. and publiſhed his exerciſe, a Diſſertation "de Medicina Statica." He left Leyden after about three months reſidence, and entered himſelf a gentleman commoner in Exeter-college, Oxford, and was ſoon after admitted to the degree of B. A. He was ordained deacon in St. James's church, Weſtminſter, by biſhop Talbot, Dec. 23, 1721, and prieſt in the ſame church by the ſame biſhop, March 10, 1722; and immediately became his lordſhip's domeſtic chaplain. On Feb. 12, 1723-4, he was inſtituted to the rectory of Houghton le Spring in the county of Durham, and in the ſame year was admitted to the degree of M. A. In Oct. 1725, he married the ſiſter of his friend Dr. Martin Benſon; and, on account of her health principally, he exchanged Houghton for the third prebend in the church of Durham, and the living of Ryton near Newcaſtle, to both which he was inſtituted June 3, 1727. His degrees of B. and D. LL. he took at the regular times. In July 1732, he was made chaplain to the king; in May, 1733, he reſigned the living of Ryton for that of St. James's Weſtminſter, and on the fifth of July, in the ſame year, he preached his celebrated ſermon before the univerſity of Oxford at the public act. His eminent abilities as a preacher and a divine, and his exemplary diſcharge of all his parochial duties, quickly recommended him to a more elevated ſtation. He was conſecrated biſhop of Briſtol, Jan. 19, 1734-5, and tranſlated to Oxford May 14, 1737. His inceſſant labouring in the care of his pariſh growing rather too great for his health and ſtrength, he accepted, in Dec. 1750, the deanery of St. Paul's, for which he reſigned his prebend of Durham and the rectory of St. James's. On the death of abp. Hutton in 1758, the great talents he had diſplayed, and the

the high reputation for piety and beneficence which he had acquired in the ſeveral ſtations through which he had paſſed, plainly pointed him out as a perſon every way worthy to be raiſed to the ſupreme dignity of the church. He was accordingly without his knowledge recommended to the king by the duke of Newcaſtle for the ſee of Canterbury, and was confirmed archbiſhop at Bow-church in April 1758.

His Grace was for many years much afflicted with the gout; but it increaſed greatly upon him towards the latter part of his life. In the winter of 1767, he felt very troubleſome and ſometimes violent pains in his ſhoulder, which were thought to be rheumatic. About the beginning of 1768, they removed from his ſhoulder to his thigh, and there continued with extreme and almoſt unremitting ſeverity to his laſt illneſs. On Saturday the 30th of July he was ſeized with a ſickneſs at his ſtomach as he ſate at dinner. In the evening of the next day, as he was turning himſelf on the couch, he broke his thigh bone. It was immediately ſet, but it ſoon appeared that there were no hopes of his recovery; he fell into a ſlight kind of delirium, in which he lay without any pain till about five o'clock on Wedneſday afternoon, when he expired with great tranquillity, in the 75th year of his age. After his death it was found that the thigh bone was quite carious; and that the excruciating pains he long felt, and which he bore with wonderful patience and fortitude, were owing to the gradual corroſion of this bone by ſome acrimonius humour.

He was buried, purſuant to his own directions, in the paſſage from the garden-door of his palace to the north-door of the pariſh-church at Lambeth, and forbade any monument or epitaph to be placed for him any where.

By his will, he appointed Dr. Daniel Burton, and Mrs. Catherine Talbot (daughter of the Rev. Mr. Edward Talbot), his executors; and left thirteen thouſand pounds in the three per cent. annuities to Dr. Porteus and Dr. Stinton his chaplains, in truſt, to pay the intereſt thereof to Mrs. Talbot and her daughter during their joint lives, or the life of the ſurvivor; and, after the deceaſe of both thoſe ladies, eleven thouſand to be transferred to the following charitable purpoſes:

	£.	s.	d.
To the ſociety for propagation of the goſpel in foreign parts for the general uſes of the ſociety	1000	0	0
To the ſame ſociety towards the eſtabliſhment of a biſhop or biſhops in the king's dominions in America	1000	0	0

	£.	s.	d.
To the ſociety for promoting Chriſtian knowledge	500	0	0
To the Iriſh proteſtant working ſchools	500	0	0
To the corporation of the widows and children of the poor clergy	500	0	0
To the ſociety of the ſtewards of the ſaid charity	200	0	0
To Bromley college in Kent	500	0	0
To the hoſpitals of the archbiſhop of Canterbury, at Croydon, St. John at Canterbury, and St. Nicolas Harbledown, 500l. each	1500	0	0
To St. George's and London hoſpitals, and the lying-in-hoſpital in Brownlow-ſtreet 500l. each	1500	0	0
To the Aſylum in the pariſh of Lambeth	400	0	0
To the Magdalen-hoſpital, the Lock-hoſpital, the Small-pox and Inoculation-hoſpital, to each of which his Grace was a ſubſcriber, 300l. each	900	0	0
To the incurables at St. Luke's hoſpital	500	0	0
Towards the repairing or rebuilding of houſes belonging to poor livings in the dioceſe of Canterbury	2000	0	0
	11000	0	0

Beſides theſe donations, he left 1000l. to be diſtributed amongſt his ſervants; 200l. to ſuch poor perſons as he aſſiſted in his life-time; 5000l. to the two daughters of his nephew Mr. Froſt; 500l. to Mrs. Secker, and 200l. to Dr. Daniel Burton. After the payment of thoſe and ſome other ſmaller legacies, he left his real and the reſidue of his perſonal eſtate to Mr. Thomas Froſt of Nottingham. The greateſt part of his very noble collection of books he bequeathed to the Archiepiſcopal library at Lambeth, the reſt betwixt his two chaplains and two other friends. To the manuſcript library in the ſame palace, he left a large number of very learned and valuable MSS, written by himſelf on a great variety of ſubjects, critical and theological. His well-known catechetical lectures, and his MS. ſermons, he left to be reviſed by his two chaplains, Dr. Stinton and Dr. Porteus, by whom they were publiſhed in 1770. His options he gave to the archbiſhop of Canterbury, the biſhop of London, and the biſhop of Wincheſter for the time being, in truſt, to be diſpoſed of by them (as they become vacant) to ſuch perſons as they ſhould in their conſciences think it would have been moſt reaſonable for him to have given them, had he been living.

living. His grace's perſon was tall and graceful; his countenance open and benevolent; his converſation, chearful, entertaining, and inſtructive; his temper even and humane. He was kind and ſteady to his friends, liberal to his dependants, a generous protector of virtue and learning. He performed all the ſacred functions of his calling with a dignity and devotion that affected all who heard him. He was a moſt laborious and uſeful pariſh prieſt, a vigilant and active biſhop, and preſided over the church in a manner that did equal honour to his abilities and his heart. He was particularly eminent as a plain, pathetic, practical, preacher; and, well knowing the great ability of ſo excellent a talent, he was not ſparing in the exerciſe of it, but continued preaching and catechiſing, whenever his health would permit him, to the lateſt period of his life. The laſt ſermon he preached was at Stockwell chapel in the pariſh of Lambeth, to which he had been a very great benefactor, having begun a ſubſcription towards building it with the ſum of 500l. beſides a preſent of communion-plate, and furniture for the pulpit, reading-deſk, and communion-table.

Thus far our account is taken from ſome memoirs of the archbiſhop printed earlier than the life by his chaplains, with which they on the whole agree. What follows is from a paper of detached obſervations by the late Mr. Jones:

"When he was promoted to the ſee of Oxford, ſeveral of the leading men among the Diſſenters began to entertain conſiderable hopes of him, that he would be favourable to their intereſt, and to the cauſe of a farther reformation in the eſtabliſhed church; but found themſelves miſtaken in him. Dr. Doddridge, not long after the Biſhop's advancement, took an opportunity to congratulate him upon the occaſion, and alſo to expreſs his hopes that, being now in ſo high a ſtation, he would uſe his endeavours to bring matters to a greater degree of reconciliation between churchmen and diſſenters, to remove obſtacles lying in the way towards it, &c. The biſhop coolly anſwered, "Doctor, my ſentiments concerning thoſe matters are different from yours." So the doctor ſaw there were no farther hopes, and dropped the application. It was ſaid he was always, after his advancement to his high dignity, more ſhy towards the Diſſenters than he had been formerly. When he was exalted to Canterbury, he formed ſeveral deſigns for the ſervice of the eſtabliſhed church, and the ſecurity or reſtoration of its rules and orders, taking all opportunities to convince the world that he was firm and ſteady to her intereſts, and a ſtaunch convert from the principles of his education. He intended to inſiſt on a ſtrict obſervation of the clerical habit (which was generally too much neglected), but found

by degrees that the attempt was become in a manner impracticable, after such long disuse and disregard of order. Some, who respected him, thought he went rather too far in discovering his dislike to his old friends, and his opposition to that non-conformity in which he had been first nurtured. But the case is often so in such transitions from one persuasion to another. He was highly respected on many accounts in his diocese of Canterbury, where he was a ready and generous contributor towards several pious and charitable designs, as is well known and remembered in those parts; and few comparatively there seem to be apprised of any disrespect paid to his memory in other places. He was generally considered there as a great and good man, and a true friend to the interest of church and state; very careful of the concerns of his church, and the good behaviour of his clergy; and in some instances particularly inquisitive into their conduct and morals. It was commonly said he had two paper-books, one called the *black*, the other the *white* book; in which he entered down such notices as he received concerning the different characters of each, as they happened to suit the design of either book. Those whose character he found to be bad, he resolved never to promote, nor did, paying no regard to any solicitations made in their behalf: and one or more, being men of ill-report, and highly unworthy of their office, he had intended to have prosecuted, and to have put them under church-censures; which, it seems, they had long and greatly deserved, being indeed a scandal to their profession. He encouraged young clergymen of good character for fidelity in their calling. When a near relation of his, a clergyman in Northamptonshire, who had collected a good library, died, leaving it to the archbishop's disposal, he appointed archbishop Head, with one or two more, men of judgement and probity, to divide that library into three parts, and bestow them upon three studious and regular clergymen, for their encouragement and farther proficiency in useful knowledge and literature; the books were very useful ones, and of considerable value. He required all clergymen, who were possessed of a benefice of the value of 100l. per ann. clear, to perform divine offices in their respective churches twice every Sunday (viz. morning and afternoon), not allowing any such to serve also a curacy; and such as had a living of 150l. a year, or above, he required to preach once in their church, and read prayers twice, every Sunday: he expected also the regular observation of holidays happening on a week-day. He was averse to persecution, and declared so in particular with regard to the Methodists: some of whom thought he favoured their principles and tenets. Accordingly, when his "Catechetical Lectures"

tures" were publiſhed after his death, they greedily bought them up, but were diſappointed, though in ſome things they approved of him.

SECUNDUS (JOHN), a celebrated modern Latin poet of Holland, was born at the Hague in 1511, and died at Utrecht in 1536. Though he lived only five-and-twenty years, he left abundance of Latin poems: three books of "Elegies;" one of "Epigrams;" two of "Epiſtles;" one of "Odes;" one of "Sylvæ," or miſcellaneous pieces; one of "Funeral Inſcriptions;" beſides ſome very gay, but very elegant, poems, called "Baſia." In all theſe various productions, there is great fertility of invention, great eaſe, delicacy, and wit. Secundus alſo cultivated painting and engraving, but did not live to excel in theſe.

SECURIS (JOHN), a native of Wiltſhire, and a diligent ſcholar of New-college, Oxford, in the reign of Edward VI. He viſited Paris, where he applied himſelf to aſtronomical and medical ſtudies; the latter under the celebrated profeſſor Silvius. After his return he ſettled at Saliſbury; and was in great eſteem in his day for his ſkill in the practice of phyſic. It appears by his "Prognoticons", a kind of almanacs, that he was living in 1580. A. Wood mentions his ſeeing two of theſe medical and aſtronomical predictions, to one of which, 1580, was joined "A Compendium, or brief Inſtructions how to keep a moderate Diet." England in his time was peſtered with empirics, who perhaps knew as much as the regular phyſicians, if we conſider what idle nonſenſe made the principal part of the medical education of that time.

SEDLEY (Sir CHARLES), an Engliſh poet and great wit, was the ſon of Sir John Sedley, of Aylesford in Kent, by a daughter of Sir Henry Savile, and was born about 1639. At ſeventeen, he became a fellow-commoner of Wadham-college in Oxford; but, taking no degree, retired to his own country, without either travelling or going to the inns of court. As ſoon as the reſtoration was effected, he came to London, in order to join the general jubilee; and then commenced wit, courtier, poet, and gallant. He was ſo much admired and applauded, that he began to be a kind of oracle among the poets; and no performance was approved or condemned, till Sir Charles Sedley had given judgement. This made king Charles jeſtingly ſay to him, that Nature had given him a patent to be Apollo's viceroy; and lord Rocheſter bears teſtimony to the ſame, when he puts him foremoſt among the judges of poetry:

"I loath the rabble, 'tis enough for me,
"If Sedley, Shadwell, Shepherd, Wicherley,

" Godolphin, Butler, Buckhurſt, Buckingham,
" And ſome few more, whom I omit to name,
" Approve my ſenſe: I count their cenſure fame."

While he thus grew in reputation for wit, and in favour with the king, he grew poor and debauched: his eſtate was impaired, and his morals much corrupted; as may be collected from the following ſtory related by Wood. June 1663, Sir Charles Sedley, Lord Buckhurſt, Sir Thomas Ogle, and others, were at a cook's-houſe in Bow-ſtreet, Covent-Garden; where, inflaming themſelves with liquor, they went out into a balcony, and excrementized in the ſtreet, as Wood expreſſes it. When this was done, Sedley ſtripped himſelf naked, and preached to the people in a very profane and ſcandalous manner. Upon this a riot was raiſed, and the mob grew very clamorous: they inſiſted upon having the door opened, but were oppoſed; yet were not quieted, till they had driven the preacher and his company from the balcony, and broke all the windows of the houſe. This frolic being ſoon ſpread abroad, eſpecially by the fanatical party, and juſtly giving offence to all parties, they were ſummoned to appear in Weſtminſter-hall; where, being indicted for a riot before Sir Robert Hyde, they were all ſeverely fined; Sir Charles 500l. He obſerved, that he was the firſt man who ever paid for ſhiting: upon which Sir Robert aſked him, whether he had read the book called, " The Complete Gentleman;" and Sir Charles anſwered, that " he had read more books than his lordſhip." The day for payment being appointed Sir Charles deſired Mr. Henry Killigrew and another gentleman, to apply to the king to get it off; which they undertook to do; but, inſtead of getting it off, begged it for themſelves, and had it paid to a farthing.

After this affair, his mind took a more ſerious turn; and he began to apply himſelf to politics. He had been choſen, ſays Wood, to ſerve for Romney in Kent, in that long parliament which began May 8, 1661, and continued to ſit for ſeveral parliaments after. He was extremely active for the Revolution, which was thought the more extraordinary, as he had received favours from James II. That prince had an amour with a daughter of Sir Charles, who was not very handſome, James being remarkable for not fixing upon beauties; and had created her counteſs of Dorcheſter. This honour, far from pleaſing, ſhocked Sir Charles; for, as great a libertine as he had been himſelf, he could not bear his daughter's diſhonour, which he conſidered as made more conſpicuous by this exaltation. He therefore conceived an hatred to James; and being aſked one day, why he appeared

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ſo warm for the Revolution, he is ſaid to have anſwered, "From a principle of gratitude; for, ſince his majeſty has made my daughter a counteſs, it is fit I ſhould do all I can to make his daughter a queen." He lived to the beginning of queen Anne's reign.

His works were printed in 2 vols 8vo, 1719; and conſiſt of plays, tranſlations, ſongs, prologues, epilogues, and little occaſional pieces. However amorouſly tender and delicate his poems, yet they have not much ſtrength; nor do they afford great marks of genius. The ſoftneſs of his verſes is characteriſed by the duke of Buckingham, who calls them "Sedley's Witchcraft;" and the art of inſinuating looſe principles in clean and decent language is thus aſcribed to him by the earl of Rocheſter:

"Sedley has that prevailing, gentle art,
"That can with a reſiſtleſs charm impart
"The looſeſt wiſhes to the chaſteſt heart;
"Raiſe ſuch a conflict, kindle ſuch a fire,
"Betwixt declining virtue and deſire,
"'Till the poor vanquiſh'd maid diſſolves away
"In dreams all night, in ſighs and tears all day."

SEDULIUS (Cælius, or Cæcilius), a prieſt and poet of the fifth century; wrote an heroic poem, called, "Opus Paſchale." This is divided into five books. The firſt begins with the creation of the world, and comprehends the more remarkable paſſages of the Old Teſtament. The next three deſcribe the life of Jeſus Chriſt. This performance has been highly commended by Caſſiodorus, Gregorius Turrinenſis, and others. Sedulius afterwards turned this poem into proſe. The poem was printed by Aldus Manutius in 1502. It contains ſome good verſes, but does not indicate any extraordinary talents.

SEED (Jeremiah), an Engliſh divine, was born at Clifton, near Penrith, in Cumberland, of which place his father was rector. He had his ſchool-education at Lowther, and his academical at Queen's college, in Oxford. Of this ſociety he was choſen fellow in 1732. The greateſt part of his life was ſpent at Twickenham, where he was aſſiſtant or curate to Dr. Waterland. In 1741, he was preſented by his college to the living of Enham in Hampſhire, at which place he died in 1747, without ever having obtained any higher preferment, which he amply deſerved. He was exemplary in his morals, orthodox in his opinions, had an able head, and a moſt amiable heart. A late romantic writer againſt the Athanaſian doctrines, whoſe teſtimony we chuſe to give, as it is truth extorted from an adverſary, ſpeaks of him in the follow-

ing terms: "Notwithstanding this gentleman's being a contender for the Trinity, yet he was a benevolent man, an upright Christian, and a beautiful writer; exclusive of his zeal for the Trinity, he was in every thing else an excellent clergyman, and an admirable scholar. I knew him well, and on account of his amiable qualities very highly honour his memory; though no two ever differed more in religious sentiments." He published in his life-time, "Discourses on several important Subjects," 2 vols. 8vo; and his "Posthumous Works, consisting of Sermons, Letters, Essays, &c." in 2 vols. 8vo, were published from his original manuscripts by Jos. Hall, M. A. fellow of Queen's college, Oxford, 1750. They are all very ingenious, and full of good matter, but abound too much in antithesis and point.

SEGRAIS (JOHN RENAUD DE), a French poet, was born at Caen in 1624, and made his first studies in the college of the Jesuits there. As he grew up, he applied himself to French poetry, and continued to cultivate it to the end of his life. It was far from proving unfruitful to him; for it enabled him to rescue himself, four brothers, and two sisters, from the unhappy circumstances in which the extravagance of a father had left them. He was not more than twenty, when the count de Frisque, being removed from court, retired to Caen; and there was so charmed with Segrais, who had already given public specimens of a fine genius, that upon his recall he carried him back with him, and introduced him to Mad. de Montpensier, who took him under her protection as her gentleman in ordinary. He continued with this princess a great many years, and then was obliged to quit her service, for opposing her marriage with Count de Lauzun. He immediately found a new patroness in Mad. de la Fayette, who admitted him into her house, and assigned him apartments. He lived seven years with this generous lady, and then retired to his own country, with a resolution to spend the rest of his days in solitude; and there married a rich heiress, about 1679. There is a passage in the "Segraisiana," from which we learn, that Mad. de Maintenon would have had him to court, and have put him in some place about the duke of Maine: but, as we are there told, he reflected within himself, that his life was too far advanced to encourage new hopes, that he had what was very sufficient to maintain him *in otio cum dignitate*; and these reflections, together with that *fastidium* which wise men soon conceive of a public and especially a court life, determined him to reject all offers, and to continue where he was. He was admitted of the French academy in 1662; and he now gave a stable form to that of Caen. He died at this place, of a dropsy, in 1701. He was very deaf in the last years of

of his life. He was much ſought after for the ſake of his converſation, which was always witty, ſolid, and learned: his converſe with the court and the polite world had furniſhed him with a multitude of curious anecdotes, which he had a very agreeable way of relating. A great number of theſe are to be found in the "Segraiſiana;" which was publiſhed many years after his death, with a preface by Mr. de la Monnoye; the beſt edition of it is that of Amſterdam, 1723, 12mo.

The proſe writings of Segrais, though for the moſt part frivolous enough, yet have great merit as to their ſtyle, which may be conſidered as a ſtandard. Of this kind are his "Nouvelles Françoiſes," and the romances called "La Princeſſe de Cleves & Zayde." Mad. de la Fayette is ſuppoſed to have been a partner with him in the romances, the latter of which has been often printed, with Mr. Huet's "Origine des Romans" prefixed. This piece was written on purpoſe for it, and is, ſays Voltaire, a work of great uſe. But it is principally for his poems that Segrais was ſo diſtinguiſhed in his day; and theſe conſiſt of "Diverſes Poeſies," printed at Paris in 1658, 4to; "Athis," a paſtoral; and a tranſlation of Virgil's Georgics and Æneid." "His 'Eclogues,' and his 'Tranſlation of Virgil,' were eſteemed," ſays Voltaire; but now they are not read. It is remarkable, that Brebœuf's 'Pharſalia' is ſtill read, while Segrais's 'Æneid' is entirely neglected; nevertheleſs, Boileau praiſes Segrais, and depreciates Brebœuf.—Mademoiſelle called Segrais 'a ſort of a wit;' but he was indeed a very great wit, and a man of real learning."

SELDEN (John), an Engliſh gentleman of moſt extenſive knowledge and prodigious learning, was deſcended from a good family, and born at Salvinton, in Suſſex, in 1584. He was educated at the free-ſchool in Chicheſter; and, at ſixteen, ſent to Hart-Hall in Oxford, where he continued about three years. Then he entered himſelf of Clifford's-inn, London, in order to ſtudy the law; and about two years after removed to the Inner Temple, where he ſoon acquired a great reputation by his learning. His firſt friendſhips were with Sir Robert Cotton, Sir Henry Spelman, Camden, and Uſher, all of them learned in antiquities; which was alſo Selden's favourite object. In 1610, he began to diſtinguiſh himſelf by publications in this way, and put out two pieces that year; "Jani Anglorum facies altera;" and "Duello," or "The Original of ſingle combat." In 1612, he publiſhed notes and illuſtrations on the firſt eighteen ſongs in Drayton's "Poly-Olbion;" and the year after wrote verſes in Greek, Latin, and Engliſh, upon Browne's "Britannia's Paſtorals;" which, with divers

poems

poems prefixed to the works of other authors, occaſioned Sir John Suckling to give him a place in his "Seſſion of the Poets." In 1614 came out his "Titles of Honour," a work much eſteemed at home and abroad, and which, "as to what concerns our nobility and gentry," ſays a certain writer, all will allow ought firſt to be peruſed, for the gaining a general notion of the diſtinction from an emperor down to a country gentleman." In 1616, he publiſhed "Notes on Forteſcue de legibus Angliæ;" and, in 1617, "De Diis Syris Syntagmata Duo," which was reprinted at Leyden 1629, 8vo, by Ludovicus de Dieu, after it had been reviſed and enlarged by Selden himſelf.

Selden was not above three and thirty; yet had ſhewn himſelf a great philologiſt, antiquary, herald, and linguiſt: and his name was ſo wonderfully advanced, not only at home, but in foreign countries, that he was actually then become, what he was afterwards uſually ſtyled, the great dictator of learning to the Engliſh nation. In 1618, his "Hiſtory of Tithes" was printed in 4to: in the preface to which he reproaches the clergy with ignorance and lazineſs; with having nothing to keep up their credit, but beard, title, and habit; their ſtudies not reaching farther than the Breviary, the Poſtils, and Polyanthea: in the work itſelf he endeavours to ſhew, that tithes are not due under Chriſtianity by divine right, though he allows the clergy's title to them by the laws of the land. This book gave great offence to the clergy, and was animadverted on by ſeveral writers; by Montague, afterwards biſhop of Norwich, in particular. The author was alſo called, not indeed before the high commiſſion court, as hath been repreſented, but before ſome lords of the high commiſſion, and alſo of the privy council, and obliged to make a ſubmiſſion; which he did moſt willingly, for publiſhing a book, which againſt his intention had given offence, yet without recanting any thing contained in it, which he never did.

In 1621, king James, being diſpleaſed with the parliament, and having impriſoned ſeveral members, whom he ſuſpected of oppoſing his meaſures, ordered Selden likewiſe to be committed to the cuſtody of the ſheriff of London: for, though he was not then a member of the houſe of commons, yet he had been ſent for and conſulted by them, and had given his opinion very ſtrongly in favour of their privileges, in oppoſition to the court. However, by the intereſt of Andrews, biſhop of Wincheſter, he with the other gentlemen was ſet at liberty in five weeks. He then returned to his ſtudies, and wrote and publiſhed learned works as uſual. In 1623, he was choſen a burgeſs for Lancaſter; but, amidſt all the diviſions with which the nation was then agitated, kept himſelf perfectly

perfectly neuter. In 1625, he was chosen again for Great Bedwin, in Wiltshire: in this first parliament of king Charles, he declared himself warmly against the duke of Buckingham; and, when that nobleman was impeached in 1626, was one of the managers of the articles against him. He opposed the court-party the three following years with great vigour in many speeches. The king, having dissolved the parliament in 1629, ordered several members of the house of commons to be brought before the King's-Bench bar, and to be committed to the Tower. Selden, being one of this number, insisted upon the benefit of the laws, and refused to make any submission to the court; upon which he was sent to the King's-Bench prison. He was released the latter end of the year, though it does not appear how; only, that the parliament in 1646 ordered him 5000l. for the losses he had sustained on that occasion. In 1630, he was again committed to custody, with the earls of Bedford and Clare, Sir Robert Cotton, and Mr. St John, being accused of having dispersed a libel, intituled, "A Proposition for his Majesty's service, to bridle the impertinency of Parliaments;" but it was proved, that Sir Robert Dudley, then living in the duke of Tuscany's dominions, was the author. All these various imprisonments and tumults gave no interruption to his studies; but he proceeded, in his old way, to write and publish books.

King James had ordered him to make collections, proper to shew the right of the crown of England to the dominion of the sea; and he had engaged in the work; but, upon the affront he had received by his imprisonment, he laid it aside. However, in 1634, a dispute arising between the English and Dutch concerning the herring-fishery upon the British coast, and Grotius having before published, in 1602, his "Mare Liberum" in favour of the latter, Selden was prevailed upon by abp. Laud, who, though he did not love his principles in church and state affairs, yet could not help revering him for his learning and manners, to draw up his "Mare Clausum;" and it was accordingly published in 1636. This book recommended him highly to the favour of the court, and he might have had any thing he would; but his attachment to his books, together with his great love of ease, made him indifferent, if not averse, to posts and preferment. In 1640 he published "De Jure Naturali & Gentium juxta disciplinam Hebræorum," folio. Puffendorff applauds this work highly; but his translator Barbevrac observes, with regard to it, that "besides the extreme disorder and obscurity, which are justly to be censured in his manner of writing, he does not derive his principles of nature from the pure light of reason, but merely from the seven precepts given to Noah;—and frequently

quently contents himself with citing "the decisions of the Rabbins, witout giving himself the trouble to examine whether they be just or not." Le Clerc says, that in this book Selden "has only copied the Rabbins, and scarcely ever reasons at all. His rabbinical principles are founded upon an uncertain Jewish tradition, namely, that God gave to Noah seven precepts, to be observed by all mankind; which, if it should be denied, the Jews would find a difficulty to prove: besides, his ideas are very imperfect and embarrassed." There is certainly some foundation for this; and what is here said of this particular work may be more or less applied to all he wrote. He had a vast memory and prodigious learning; and these had oftentimes the same effect on him, as they have always on men of lower abilities, such as Dodwell for instance; that is, they checked and impeded the use of his reasoning faculty, perplexed and embarrassed his ideas, and crowded his writings with citations and authorities, to supply the place of sense and argument.

The same year, 1640, he was chosen member of parliament for the university of Oxford; and, though he was against the court, yet in 1642 the king had thoughts of taking the seal from the Lord keeper Littleton, and giving it to him. Clarendon tells us, that the Lord Falkland and himself, to whom his majesty referred the consideration of that affair, "did not doubt of Mr. Selden's affection to the king; but, withal they knew him so well, that they concluded he would absolutely refuse the place, if it were offered to him. He was in years, and of a tender constitution: he had for many years enjoyed his ease, which he loved; was rich, and would not have made a journey to York, or have lain out of his own bed, for any preferment, which he had never affected." In 1643, he was appointed one of the lay-members to sit in the assembly of divines at Westminster, in which he frequently perplexed those divines with his vast learning; and, as Whitelocke relates, "sometimes when they had cited a text of scripture to prove their assertion, he would tell them, 'perhaps in your little pocket-bibles with gilt leaves,' which they would often pull out and read, 'the translation may be thus;' but the Greek and the Hebrew signify thus and thus; and so would totally silence them."

About this time he took the covenant; and the same year, 1643, was by the parliament appointed keeper of the records in the Tower. In 1644, he was elected one of the twelve commissioners of the admiralty; and the same year was nominated to the mastership of Trinity-college in Cambridge, which he did not think proper to accept. About this time he did great services to the university of Oxford, as appears from several letters written to him by that university, which

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are printed: and indeed he never meant to disserve or do mischief to any person or party, his only view in continuing with the parliament, being to keep himself out of harm's way, and to enjoy as much ease as he could in very uneasy and troublesome times. He never concurred in any violent measures, but often opposed, and always discountenanced them. Upon the publication of the Εικων Βασιλικη, Cromwell employed all his interest to engage him to write an answer to that book; but he absolutely refused. In 1654, his health began to decline; and he died Nov. 30 that year. He died in White-Friars, at the house of Elizabeth countess of Kent, with whom he he had lived some years in such intimacy, that they were reported to be as man and wife; and Dr. Wilkins supposes, that the wealth, which he left at his death, was chiefly owing to the generosity of that countess: but there is no good reason for either of the surmises. He was buried in the Temple-church, where a monument was erected to him; and abp. Usher preached his funeral sermon. He left a most valuable and curious library to his executors, Matthew Hale, John Vaughan, and Rowland Jews, esqs. which they generously would have bestowed on the society of the Inner Temple, if a proper place should be provided to receive it: but, this being neglected, they gave it to the university of Oxford.

Selden was immensely learned, and skilled in the Hebrew and Oriental languages beyond any man: Grotius styles him "the glory of the English nation." He was knowing in all laws, human and divine, yet did not greatly trouble himself with the practice of law: he seldom or never appeared at the bar, but sometimes gave counsel in his chamber. "His mind also," says Whitelocke, "was as great as his learning; he was as hospitable and generous as any man, and as good company to those he liked." Wilkins relates, that he was a man of uncommon gravity and greatness of soul, averse to flattery, liberal to scholars, charitable to the poor; and that, though he had a great latitude in his principles with regard to ecclesiastical power, yet he had a sincere regard for the Church of England. Mr. Richard Baxter remarks, that "he was a resolved serious christian, a great adversary, particularly, to Hobbes's errors; and that Sir Matthew Hale affirmed, how he had seen Selden openly oppose Hobbes so earnestly, as either to depart from him, or drive him out of the room:" which shews, that, as Selden had great knowledge, so he had also some portion of zeal. But the noblest testimony in his favour is that of his intimate friend the earl of Clarendon, who thus describes him in all parts of his character: "Mr. Selden was a person," says he, "whom no character can flatter, or transmit

mit in any expreſſions equal to his merit and virtue. He was of ſuch ſtupendous learning in all kinds and in all languages, as may appear from his excellent and tranſcendent writings, that a man would have thought he had been entirely converſant among books, and had never ſpent an hour but in reading or writing; yet his humanity, courteſy, and affability, was ſuch, that he would have been thought to have been bred in the beſt courts, but that his good-nature, charity, and delight in doing good, and in communicating all he knew, exceeded that breeding. His ſtyle in all his writings ſeems harſh, and ſometimes obſcure; which is not wholly to be imputed to the abſtruſe ſubjects of which he commonly treated, out of the paths trod by other men, but to a little undervaluing the beauty of a ſtyle, and too much propenſity to the language of antiquity: but in his converſation he was the moſt clear diſcourſer, and had the beſt faculty in making hard things eaſy, and preſent to the underſtanding, of any man that hath been known. Mr. Hyde was wont to ſay, that he valued himſelf upon nothing more than upon having had Mr. Selden's acquaintance from the time he was very young; and held it with great delight as long as they were ſuffered to continue together in London: and he was very much troubled always when he heard him blamed, cenſured, and reproached for ſtaying in London, and in the parliament, after they were in rebellion, and in the worſt times, which his age obliged him to do; and how wicked ſoever the actions were, which were every day done, he was confident he had not given his conſent to them, but would have hindered them if he could with his own ſafety, to which he was always enough indulgent. If he had ſome infirmities with other men, they were weighed down with wonderful and prodigious abilities and excellences in the other ſcale."

His works were collected by Dr. David Wilkins, and printed at London in 3 vols. folio, but generally bound in ſix, 1726. The two firſt contain his Latin works; and the third, his Engliſh. The editor has prefixed a long life of the author, and added ſeveral pieces never before publiſhed; particularly letters, poems, &c.

SEMIRAMIS, a famous queen of the Aſſyrians, ſucceeded her huſband Ninus during the minority of her ſon Nynias. We cannot much depend upon the report of ſome hiſtorians, who repreſent her as an abandoned woman. According to the beſt authorities, ſhe made ſuch magnificent improvements about Babylon, that ſhe is ſaid by ſome to have built it. Not contented with the dominions left her by Ninus, ſhe conquered Ethiopia; and, returning from thence, prepared for an expedition into India, and appointed the general meeting of her

her forces at Bactria, from whence, advancing to the Indus, ſhe defeated the king of India, who diſputed her paſſage, and purſued him into the heart of his own country. He drew her deſignedly into an ambuſh, and then turning gave her battle, and by the number of his elephants overcame her, wounded her in two places, and made a prodigious ſlaughter of her men. He purſued her back to the Indus, which ſhe croſſed, with the loſs of a vaſt number of her troops; and, breaking down the bridge ſhe came over, put a ſtop to the enemy's career. After exchanging priſoners at Bactria, ſhe returned home, with hardly a third of her army, which, if we believe Cteſias, conſiſted of 300,000 foot, 5000 horſe, beſides camels and armed chariots. At her return, finding her ſon engaged in a conſpiracy againſt her, ſhe reſigned the government and retired.

The ſtory of her getting the kingdom by betraying her huſband, her perſonating her own ſon Ninyas, and her criminal paſſion for him, are rejected by Rollin as fabulous ſtories.

SENECA (Lucius Annæus), a Stoic philoſopher, was born at Corduba in Spain, about the beginning of the Chriſtian æra, of an equeſtrian family, which had probably been tranſplanted thither in a colony from Rome. He was the ſecond ſon of Marcus Annæus Seneca, commonly called the rhetorician, whoſe remains are printed under the title of "Suaſoriæ & Controverſiæ, cum Declamationum Excerptis;" and his youngeſt brother Annæus Mela (for there were three of them) was memorable for being the father of the poet Lucan. He was removed to Rome, together with his father and the reſt of his family, while he was yet in his infancy; and ſo very ſmall, that, as he himſelf tell us, he was carried thither in the arms of his aunt: "materteræ manibus in urbem perlatus ſum." There he was educated in the moſt liberal manner, and under the beſt maſters. He learned his eloquence from his father; but his genius rather leading him to philoſophy, he put himſelf under the ſtoics Attalus, Sotion, and Papirius Fabianus; men famous in their way, and of whom he has made honourable mention in his writings. It is probable too, that he travelled when he was young, ſince we find him in ſeveral parts of his works, particularly in his "Quæſtiones Naturales," making very exact and curious obſervations on Egypt and the Nile. But this, though entirely agreeable to his own humour, did not at all correſpond with that ſcheme or plan of life which his father had drawn out for him; who therefore forced him to the bar, and put him upon ſoliciting for public employments; ſo that he afterwards became

became queſtor, prætor, and, as Lipſius will have it, even conſul.

In the firſt year of Claudius, when Julia, the daughter of Germanicus, was accuſed of adultery by Meſſalina, and baniſhed, Seneca was baniſhed too, being charged as one of the adulterers. Corſica was the ſeat of his exile, where he lived eight years; happy, as he tells us, in the midſt of thoſe things which uſually make other people miſerable; "inter eas res beatus, quæ ſolent miſeros facêre;" and where he wrote his books "Of Conſolation," addreſſed to his mother Helvia, and to his friend Polybius. When Agrippina was married to Claudius, as ſhe was upon the death of Meſſalina, ſhe prevailed with the Emperor to recall Seneca from baniſhment; and afterwards procured him to be tutor to her ſon Nero, whom ſhe deſigned for the empire. By the bounty and generoſity of his royal pupil, he acquired that prodigious wealth which rendered him in a manner equal to kings. His houſes and walks were the moſt magnificent in Rome. His villas were innumerable: and he had immenſe ſums of money placed out at intereſt in almoſt every part of the world. The hiſtorian Dio reports him to have had 250,000l. at intereſt in Britain alone; and reckons his calling it in all at a ſum as one of the cauſes of a war with that nation.

All this wealth, however, together with the luxury and effeminacy of a court, does not appear to have had any ill effect upon the temper and diſpoſition of Seneca. He continued abſtemious, exact in his manners, and, above all, free from the vices ſo commonly prevalent in ſuch places, flattery and ambition. "I had rather," ſaid he to Nero, "offend you by ſpeaking the truth, than pleaſe you by lying and flattery—maluerim veris offendere, quam placere adulando." How well he acquitted himſelf in quality of preceptor to his prince, may be known from the five firſt years of Nero's reign, which have always been conſidered as a perfect pattern of good government; and, if that emperor had but been as obſervant of his maſter through the whole courſe of it as he was at the beginning, he would have been the delight, and not, as he afterwards proved, the curſe and deteſtation of mankind. But when Poppæa and Tigellinus had got the command of his humour, and hurried him into the moſt extravagant and abominable vices, he ſoon grew weary of his maſter, whoſe life muſt indeed have been a conſtant rebuke to him. Seneca, perceiving that his favour declined at court, and that he had many accuſers about the Prince, who were perpetually whiſpering in his ears his great riches, his magnificent houſes, and fine gardens, and what a favourite through their means he was grown with the people, made an offer of them all to Nero.

Nero. Nero refuſed to accept them; which, however, did not hinder Seneca from changing his way of life; for, as Tacitus relates, he "kept no more levees, declined the uſual civilities which had been paid to him, and, under a pretence of indiſpoſition or engagement, avoided as much as poſſible to appear in public."

Nero in the mean time, who, as it is ſuppoſed, had diſpatched Burrhus by poiſon, could not be eaſy till he had rid himſelf of Seneca alſo: for, Burrhus and Seneca were to Nero what Agrippa and Mæcenas had been to Auguſtus; the one the manager of his military concerns, the other of his civil. Accordingly he attempted, by means of Cleonicus, a freedman of Seneca, to take him off by poiſon; but, this not ſucceeding, he ordered him to be put to death, upon an information, that he was conſcious of Piſo's conſpiracy againſt his perſon; not that he had any real proofs of Seneca's being at all concerned in this-plot, but only that he was glad to lay hold of any pretence for deſtroying him. He left Seneca, however, at liberty to chuſe his manner of dying, who cauſed his veins to be opened immediately; his friends ſtanding round him, whoſe tears he endeavoured to ſtop, ſometimes by gently admoniſhing, ſometimes by ſharply rebuking them. His wife Paulina, who was very young in compariſon of himſelf, had yet the reſolution and affection to bear him company, and thereupon ordered her veins to be opened at the ſame time; but, as Nero had no particular ſpite againſt her, and was not willing to make his cruelty more odious and inſupportable than there ſeemed occaſion for, he gave orders to have her death prevented: upon which her wounds were bound up, and the blood ſtopped, juſt time enough to ſave her; though, as Tacitus ſays, ſhe looked ſo miſerably pale and wan all her life after, that it was eaſy to read the loſs of her blood and ſpirits in her countenance. In the mean time, Seneca, finding his death ſlow and lingering, deſired Statius Annæus, his phyſician, to give him a doſe of poiſon, which had been prepared ſome time before, in caſe it ſhould be wanted; but, this not having its uſual effect, he was carried to a hot bath, where he was at length ſtifled with the ſteams. He died, as Lipſius conjectures, in his 63d or 64th year, and in the 10th or 11th of Nero. There was a rumour, that Subrius Flavius, in a private converſation with the centurions, had reſolved, and not without Seneca's knowledge of it, that, when Nero ſhould have been ſlain by Piſo, Piſo himſelf ſhould be killed too, and the empire delivered up to Seneca: but what foundation there is for it, is not ſaid.

The works of Seneca are ſo well known by the ſeveral editions which have been publiſhed, that we need not be parti-

cular in an account of them. Some have imagined, that he was a Chriſtian, and that he held a correſpondence with St. Paul by letters. He muſt have heard of Chriſt and his doctrine, and his curioſity might lead him to make ſome enquiry about them; but, as for the letters publiſhed under the names of the Philoſopher and Apoſtle, they have long been declared ſpurious by the critics, and perfectly unworthy of either of them. To know whether Seneca was a Chriſtian, or not, we need only obſerve a circumſtance, which Tacitus relates of him, at the time of his death, viz. "that, when he entered the bath, he took of the water and ſprinkled thoſe about him, ſaying, that he offered thoſe libations to Jupiter his deliverer—libare ſe liquorem illum Jovi Liberatori."

It was to the labours of Juſtus Lipſius, that the public were indebted for the firſt good edition of the works of Seneca the philoſopher; which were twice handſomely printed in folio, and afterwards with the works of Seneca the rhetorician, and notes by John Frederic Gronovius, at Amſterdam, 1672, in 3 vols. 8vo.

SENNERTUS (Daniel), an eminent phyſician of Germany, was born at Breſlaw, where his father was a ſhoemaker, in 1572. He was ſent to the univerſity of Wittemberg in 1593, and there made a great progreſs in philoſophy and phyſic. He viſited the univerſities of Leipſic, Jena, and Francfort upon the Oder; and afterwards went to Berlin in 1601, to learn the practice of phyſic. He did not ſtay long there, but returned to Wittenberg the ſame year; where alſo he was promoted to the degree of doctor in phyſic, and ſoon after to a profeſſorſhip in the ſame faculty. He was the firſt who introduced the ſtudy of chemiſtry into that univerſity. He gained a great reputation by his writings and by his practice; patients came to him from all parts, among whom were princes, dukes, counts, and gentlemen; and he refuſed his aſſiſtance to nobody. He took what was offered him for his pains, but demanded nothing, and even reſtored to the poor what they gave him. The plague was about ſeven times at Wittemberg while he was profeſſor there; but he never retired, nor refuſed to aſſiſt the ſick: and the elector of Saxony, whom he had cured of a dangerous illneſs in 1628, though he had appointed him one of his phyſicians in ordinary, yet gave him leave to continue at Wittemberg. He married three times; had ſeven children by his firſt wife, but none by his two laſt. He died of the plague, at Wittemberg, July 21, 1637.

The liberty he took in contradicting the ancients raiſed him, as was natural, many enemies; but nothing was worſe received than the notion which he advanced concerning the origin

origin of ſouls. He was not ſatisfied with the opinion of thoſe who ſaid, that there is a celeſtial intelligence appointed to preſide over the formation of ſouls, which makes uſe of ſeed only as an inſtrument; nor of thoſe who aſcribe a plaſtic virtue to it: he thought, and he advanced, that the ſoul is in the ſeed before the organization; and that this is what forms the wonderful machine, which we call a living body. He was accuſed of blaſphemy and impiety, on pretence of having taught, that the ſouls of beaſts are not material; for, this was affirmed to be the ſame thing with teaching, that they are as immortal as the ſoul of man. He rejected this conſequence, and ſeems to have drawn himſelf out of the ſcrape as well as he could, reflecting, probably, that his adverſaries ſometimes had recourſe to other weapons than thoſe of ſound reaſon and argument.

His works are very numerous, and have often been printed in France and Italy. The laſt edition is that of Lyons 1676, in 6 vols. folio; to which his life is prefixed.

SENNERTUS (Andrew), a German, eminent for his ſkill in the Oriental languages, was born at Wittemberg in 1535. He learned the Arabic tongue at Leyden under Golius, and found out a very good method of teaching it; as Dr. Pocock, who was an admirable judge in this point, has teſtified in his favour. He was made profeſſor of the Oriental languages in the univerſity of Wittemberg in 1568, and held it to the day of his death, that is, fifty-one years. He diſcharged the duties of his profeſſorſhip learnedly and worthily, and publiſhed a very great number of books. He is alſo commended in his funeral-oration for the purity of his morals, and particularly for his temperance; which enabled him to ſupport the labour of ſtudy and all the functions of a profeſſor, and carried him to an extreme old age, with great vigour of body and mind. He died in 1619, aged 84.

SEPULVEDA (John Genes de) was born at Cordova in 1491, and became hiſtoriographer to the Emperor Charles V. He is memorable for writing a "Vindication of the Cruelties of the Spaniards againſt the Indians," in oppoſition to the benevolent pen of Barthelemi de la Caſas. Sepulveda affirmed, that ſuch cruelties were juſtifiable both by human and divine laws, as well as by the rights of war. It is an act of juſtice to Charles V, that he ſuppreſſed the publication of Sepulveda's book in his dominions; but it was publiſhed at Rome. This advocate for the greateſt barbarities that ever diſgraced human nature died at Salamanca in 1572. He was author of various works beſides that above mentioned; in particular, of ſome Latin letters, and a tranſlation from Ariſtotle, with notes. The firſt are ſaid to be curious, but the laſt is in no eſteem.

SERAPION (John of), an Arabian phyſician, flouriſhed, according to Prieſtley, A. D. 890. Rhazis, in his "Continens," often mentions him; and Halli finds fault with him for not being ſo full on the ſmall-pox as he might have been. The firſt edition of his works was printed at Venice in folio 1497, and re-printed in the ſame ſize in 1550. Many have confounded him with Serapion of Alexandria, another medical author, who lived above 800 years before his time.

SERENUS (Sammonicus), an eminent phyſician, who lived in the reign of the emperor Caracalla. He was preceptor to the younger Gordian, and was author of various tracts on ſubjects of natural hiſtory: of theſe only one is come down to us, namely, a poem on medicine, which is to be found in the "Corpus Poetarum," by Maittaire. Serenus was put to death by order of Caracalla. At his death he left a library containing no leſs than 6200 volumes.

SERTIO (Sebastian), a celebrated architect, born at Bologna, where he flouriſhed in the middle of the 16th century. Francis I. invited him to France, where he was employed in ornamenting the royal palaces, and Fontainbleau in particular. Sertio was author of a "Treatiſe on Architecture," which proves him to have been a man of great taſte and judgement.

SERRANUS (Joannes), or John de Serres, a learned Frenchman, was born in the 16th century, and was of the reformed religion. His parents ſent him to Lauſanne, where he made a good progreſs in the Latin and Greek languages, and attached himſelf much to the philoſophy of Plato and Ariſtotle; and, on his return to France, he ſtudied divinity, in order to qualify himſelf for the miniſtry. He began to diſtinguiſh himſelf by his writings in 1570; and, in 1573, was obliged to fly a refugee to Lauſanne, after the dreadful maſſacre on St. Bartholomew's day. Returning ſoon to France, he publiſhed a piece in French, called "A Remonſtrance to the king upon ſome pernicious principles in Bodin's book de Republica:" in which he was thought to treat Bodin ſo injuriouſly, that Henry III. ordered him to priſon for it. Obtaining his liberty, he became a miniſter of Niſmes in 1582, but never was looked upon as very ſtaunch to Proteſtantiſm; and ſome have gone ſo far as to ſay, but without ſufficient foundation, that he actually abjured it. He is, however, ſuppoſed to have been one of thoſe four miniſters, who declared to Henry IV, that a man might be ſaved in the Popiſh as well as the Proteſtant religion; and that was certainly more than enough to bring him into ſuſpicion with his brethren the Hugonots. This ſuſpicion was afterwards increaſed by a book, which he publiſhed, in 1597, with a view to reconcile the two religions, intituled. "De Fide

Fide Catholica, ſive de principiis religionis Chriſtianæ, communi omnium conſenſu ſemper & ubique ratis;" a work little reliſhed by the Catholics, but received with ſuch indignation by the Calviniſts of Geneva, whither he had retired, that they were ſuſpected to have given the author poiſon, and to have occaſioned an immature kind of death to him; for he died ſuddenly in 1598, when he was not more than fifty. His wife, we are told, was buried in the ſame grave with him; ſo that it is probable they made clean work, by diſpatching, when they were doing, the whole family at once.

He was the author of a great many things; ſome theological, ſome hiſtorical. He publiſhed ſeveral works in Latin and in French, relating to the hiſtory of France; among the reſt, the following in French: "Mémoires de la troiſieme Guerre Civile & derniers troubles de France ſous Charles IX, &c.;" "Inventaire général de l'Hiſtoire de France, illuſtre par la conférence de l'Egliſe & de l'Empire, &c.;" "Recueil des choſes mémorables avenues en France ſous Henri II, François II, Charles IX, & Henri III," &c. Theſe have been many times reprinted, with continuations and improvements; yet it is allowed, that there is in them a ſtrong tincture of paſſion and animoſity. It cannot indeed be otherwiſe. Hiſtories, written eſpecially in troubleſome times, will always ſavour of the paſſions which produce them; and it is againſt ſuch that father Daniel has put us upon our guard. "We have," ſays he, "examples of a great number of hiſtories, from the reign of Francis II. to that of Lewis XIII. written by both Catholics and Hugonots, where partiality and reſentment prevailed abundantly; and this is the common effect of civil wars, eſpecially when they are lighted up by the motive or pretence of religion."

But the work for which Serranus is moſt known, at leaſt out of France, is his "Latin verſion of Plato," which was printed with Henry Stephens's fine Greek text of that author's works, in 1578, folio. Yet he is ſuppoſed not to have thoroughly conſidered *quid valerent humeri*, what he was equal to, when he undertook that important taſk. His verſion is allowed to have much ſimplicity and elegance in it; but then the ſtyle of Plato is pompous and majeſtic: and it is not enough, that a tranſlator gives his author's ſenſe, as Serranus, he ſhould endeavour, like Ficinus, to do it in his manner. Hence, though Serranus's Latin is more elegant, Ficinus is yet allowed to be the more faithful tranſlator. In the mean time Henry Stephens, as Caſaubon relates, excepted to ſeveral paſſages of Serranus, and recommended them to his correction, which however Serranus, on ſome account or other, refuſed. Upon the whole, it is lucky for Serranus, that his verſion is ſo inſeparably connected with Stephens's types and

text: for, this will secure it some degree of respect, so long as that edition of Plato shall last.

SERVANDONI (John Nicolas), a Florentine architect and painter, born in 1695, and died in a very advanced age in 1766. His talent was for shows and public decorations, in which path he was excellent. His best works are his decorations, representing St. Peter's of Rome; the Descent of Æneas into Hell; the Enchanted Forest; and the Triumph of Conjugal Love; the Travels of Ulysses; Hero and Leander; and the conquest of the Mogul by Thamas Koulikan. He designed the portal of St. Sulpice at Paris. He also directed the decorations of the opera from 1728 to 1746.

SERVETUS (Michael), a most ingenious and learned Spaniard, famous for his opposition to the received doctrine of the Trinity, and for the martyrdom he underwent on that account, was born in 1509, at Villaneuva in Arragon. His father, who was a notary, sent him to the university of Toulouse, to study the civil law: and there he began to read the scriptures for the first time, probably because the Reformation made then a great noise in France. He was presently convinced, that the church wanted reforming; and it may be he went so far as to fancy, that the Trinity was one of the doctrines to be rejected. Be that as it will, he grew very fond of Antitrinitarian notions; and, after he had been two or three years at Toulouse, resolved to retire into Germany, and set up for a reformer. He went to Basil, by way of Lyons and Geneva; and, having had some conferences at Basil with Oecolampadius, set out for Strasburg, being extremely desirous to discourse with Bucer and Capito, two celebrated reformers of that city. At his departure from Basil he left a manuscript, intituled, "De Trinitatis Erroribus," in the hands of a bookseller, who sent it afterwards to Haguenau, whither Servetus went, and got it printed in 1531. The next year, he printed likewise at Haguenau another book, with this title, "Dialogorum de Trinitate libri duo:" in an advertisement to which he retracts what he had written in his former book against the Trinity, not as it was false, but because it was written imperfectly, confusedly, unpolitely, and as it were by a child for the use of children. Thus he published two books against the Trinity in less than two years, and without scrupling to put his name to them. He was very young, extremely zealous for his new opinions, and perhaps unacquainted with the principles of the Reformers. It is likely, that, being lately come from France into a Protestant country, he thought he might write as freely against the doctrine of the Trinity, as the Reformers did against transubstantiation, &c.; and, what is strange, he does not seem ever after to have corrected this error, or to have thought of any

means

means to retrieve the dangerous ſteps it had occaſioned him to take.

Having publiſhed theſe two books, he reſolved to return to France, becauſe he was poor, and did not underſtand the German language; as he alleged upon his trial to the judges, when they aſked him, why he left Germany. He went to Baſil, and thence to Lyons, where he lived two or three years. Then he went to Paris, and ſtudied phyſic under Sylvius, Fernelius, and other profeſſors: he took his degree of maſter of arts, and was admitted doctor of phyſic in the univerſity there. Having finiſhed his medical ſtudies at Paris, he left that city, to go and practiſe in ſome other place: he ſettled two or three years in a town near Lyons, and then at Vienne in Dauphiny, for the ſpace of ten or twelve. His books againſt the Trinity had raiſed a great tumult among the German divines, and ſpread his name throughout all Europe. In 1533, before he had left Lyons, Melancthon wrote a letter to Camerarius, where he told him what he thought of Servetus and his books: "Servetus," ſays he, "is evidently an acute and crafty diſputant, but confuſed and indigeſted in his thoughts, and certainly wanting in point of gravity." He adds, "he has always been afraid, that diſputes about the Trinity would ſome time or other break out: 'Bone Deus! quales tragœdias excitabit hæc quæſtio apud poſteros! &c.' Good God!" ſays he, "what tragedies will this queſtion, 'whether the word and ſpirit be ſubſtances or perſons,' raiſe among poſterity!" While Servetus was at Paris, his books were diſperſed in Italy, and very much approved by many who had thoughts of forſaking the church of Rome: upon which, in 1539, Melancthon wrote a letter to the ſenate of Venice, importing, that "a book of Servetus, who had revived the error of Paulus Samoſatenus, was handed about in their country, and beſeeching them to take care, that the impious error of that man may be avoided, rejected, and abhorred." Servetus was at Lyons in 1542, before he ſettled in Vienne; and corrected the proofs of a Latin Bible that was printing there, to which he added a preface and ſome marginal notes, under the name of Villanovanus; for he was called in France Villeneuve, from Villanueva, the town where he was born.

All this while, the reformer Calvin, who was the head of the church at Geneva, kept a conſtant correſpondence with Servetus by letters: he tells us, that he endeavoured, for the ſpace of ſixteen years, to reclaim that phyſician from his errors. Beza informs us, that Calvin knew Servetus at Paris, and oppoſed his doctrine; and adds, that Servetus, having engaged to diſpute with Calvin, durſt not appear at the time and place appointed. Servetus wrote ſeveral letters to Calvin

at Geneva from Lyons and Dauphiné, and consulted him about several points: he also sent him a manuscript, to have his judgement upon it. Calvin made an ungenerous and even base use of this confidence; for he not only wrote sharp and angry letters to him again for the present, but afterwards produced his private letters and manuscript against him at his trial. Varillas affirms, that there is at Paris an original letter of Calvin to Farel, written in 1546, wherein is the following passage: "Servetus has sent me a large book, stuffed with idle fancies, and full of arrogance. He says, I shall find admirable things in it, and such as have not hitherto been heard of. He offers to come hither, if I like it: but I will not engage my word; for if he comes, and if any regard be had to my authority, I shall not suffer him to escape with his life." Sorbiere mentions the same letter; and says, that Grotius saw it at Paris, with words in it to this effect.

Servetus continued to be so fond of his Antitrinitarian notions, that he resolved to publish a third work in favour of them. This came out in 1553, at Vienne, with this title, "Christianismi Restitutio, &c." and is probably the book he had sent to Calvin. Servetus did not put his name to this work; but Calvin informed the Roman-catholics in France, that he was the real author of it. Upon this information, Servetus was imprisoned at Vienne, and would certainly have been burnt alive if he had not made his escape; however, sentence was passed on him, and his effigies was carried to the place of execution, fastened to a gibbet, and afterwards burned, with five bales of his books. Servetus in the mean time was retiring to Naples, where he hoped to practise physic with the same high repute as he had practised at Vienne; yet was so imprudent as to take his way through Geneva, though he knew that Calvin was his mortal enemy. Calvin being informed of his arrival, acquainted the magistrates with it; upon which he was seized and cast into prison; and a prosecution was presently commenced against him for heresy and blasphemy. Calvin pursued him with a malevolence and fury which was manifestly personal; though no doubt that reformer easily persuaded himself, that it was all pure zeal for the cause of God, and the good of his church. The articles of his accusation were numerous, and not confined to his book, called "Christianismi Restitutio;" but were sought out of all his other writings, which were ransacked for every thing that could be strained to a bad sense. One of them was of a very extraordinary nature. Servetus had published at Lyons, in 1535, an edition of Ptolemy's "Geography," with a preface and some notes. Now, he was urged with saying, in this preface, that "Judæa has been falsely cried up for beauty,

beauty, richneſs, and fertility, ſince thoſe, who have travelled in it, have found it poor, barren, and utterly devoid of pleaſantneſs:" and they made him reflect upon Moſes, as if he had been *vanus præco Judææ*, had written like a panegyriſt, rather than an hiſtorian, in his account of that holy land. We cannot decide upon the juſtneſs of the charge, not knowing where to get a ſight of his edition of Ptolemy: yet can ſcarcely believe, that Severus meant to reflect upon Moſes, ſince he was neither an Atheiſt nor a Deiſt, but, on the contrary, fully perſuaded of the divine inſpiration of the ſcriptures. Another article was, that "he had corrupted the Latin Bible he was hired to correct at Lyons, partly with impertinent and trifling, and partly with whimſical and impious, notes of his own, throughout every page:" but the main article of all, and which was certainly the ruin of him, was, that, "in the perſon of Mr. Calvin, miniſter of the word of God in the church of Geneva, he had defamed the doctrine that is preached, uttering all imaginable injurious and blaſphemous words againſt it."

The magiſtrates of Geneva being ſenſible, in the mean time, that the trial of Servetus was a thing of the higheſt conſequence, did not think fit to give ſentence, without conſulting the magiſtrates of the Proteſtant cantons of Switzerland; to whom therefore they ſent Servetus's book, printed at Vienne, and alſo the writings of Calvin, with Servetus's anſwers; and at the ſame time deſired to have the opinion of their divines about that affair. They all gave vote againſt him, as Beza himſelf relates; in conſequence of which he was condemned and burnt alive Oct. 27, 1553. His death left a ſtain upon the character of Calvin, which nothing can wipe out, becauſe every body has believed that he acted in this affair from motives merely perſonal: the craftineſs of addreſs and management, in cauſing Servetus to be apprehended and brought to trial, his brutal and furious treatment of him at the time of his trial, and his diſſimulation and malevolence towards him after his condemnation, will not ſuffer it to be doubted. It reflected alſo upon the Reformers in general, who ſeemed to be no ſooner out of the church of Rome, than they began to cheriſh the ſame intolerating ſpirit, and to uſe the ſame perſecuting arts, for which they pretended a juſt ground of ſeparation from that church. "It was wondered, ſays father Paul, "that thoſe of the new reformation ſhould meddle with blood for the cauſe of religion: for Michael Servetus of Arragon, renewing the old opinion of Paulus Samoſatenus, was put to death for it at Geneva, by counſel of the miniſters of Zurich, Berne, and Schiaffuſa; and John Calvin, who was blamed for it by many, wrote a book to prove, that

that the magiſtrates may puniſh heretics with loſs of life: which doctrine being drawn to divers ſenſes, as it is underſtood more ſtrictly or more largely, or as the name of heretic is taken diverſly, may ſome time do hurt to him whom at another time it had helped."

Servetus was a man of great acuteneſs and prodigious learning. He was not only deeply verſed in what we uſually call ſacred and prophane literature, but alſo an adept in the arts and ſciences. He obſerved upon his trial, that he had profeſſed mathematics at Paris; although we do not find when, nor under what circumſtances. He was ſo admirably ſkilled in his own profeſſion, that he appears to have had ſome knowledge of the circulation of the blood; although it was very imperfect, intricate, and conſiderably ſhort of the clear and full diſcovery made by Harvey. Read what our learned Wotton has written upon this point: "Since the ancients," ſays he, "have no right to ſo noble a diſcovery, it may be worth while to enquire to whom of the moderns the glory of it is due; for this is alſo exceedingly conteſted. The firſt ſtep that was made towards it was, the finding that the whole maſs of the blood paſſes through the lungs by the pulmonary artery and vein. The firſt that I could ever find, who had a diſtinct idea of this matter, was Michael Servetus, a Spaniſh phyſician, who was burnt for Arianiſm at Geneva, near 140 years ago. Well had it been for the church of Chriſt, if he had wholly confined himſelf to his own profeſſion! His ſagacity in this particular, before ſo much in the dark, gives us great reaſon to believe, that the world might then have juſt cauſe to have bleſſed his memory. In a book of his, intituled 'Chriſtianiſmi Reſtitutio,' printed in 1553, he clearly aſſerts, that the blood paſſes through the lungs, from the left to the right ventricle of the heart, and not through the partition which divides the two ventricles, as was at that time commonly believed. How he introduces it, or in which of the ſix diſcourſes, into which Servetus divides his book, it is to be found, I know not, having never ſeen the book myſelf. Mr. Charles Bernard, a very learned and eminent ſurgeon of London, who did me the favour to communicate this paſſage to me, ſet down at length in the margin, which was tranſcribed out of Servetus, could inform me no farther, only that he had it from a learned friend of his, who had himſelf copied it from Servetus."

What ſome writers have delivered concerning his going into Africa, with a view of acquiring a more perfect knowledge of the Alcoran, ought to be exploded as a fable. They, who deſire a more particular account of his doctrines, may conſult "An Impartial Account of Michael Servetus," &c. printed in

in 8vo, at London, 1724: to which we have been greatly obliged for the hiſtorical part of this article.

SERVIUS (MAURUS HONORATUS), a celebrated grammarian and critic of antiquity, who flouriſhed about the times of Arcadius and Honorius. He is known now chiefly by his commentaries upon Virgil, which Barthius and others have ſuppoſed to be nothing more than a collection of ancient criticiſms and remarks upon that poet, made by Servius. Whatever they are, they are looked upon by many as a valuable remnant of antiquity: Scioppius calls them a magazine, well furniſhed with good things. They were firſt publiſhed at Paris, by Robert Stephens, in folio, and by Fulvius Urſinus, in 1569, 8vo. Afterwards, a correcter, and better edition was given by Peter Daniel at Paris, in 1600; but the beſt is that printed with the edition of Virgil, by Maſvicius, in 1717, 4to: notwithſtanding which, they are yet ſuſpected to be mutilated, and not free from interpolations. There is alſo extant, and printed in ſeveral editions of the ancient grammarians, a piece of Servius upon the feet of verſes and the quantity of ſyllables, called "Centimetrum." Macrobius has ſpoken highly of Servius, and makes him one of the ſpeakers in his "Saturnalia." See the "Bibliotheca Latina" of Fabricius, and Baillet's "Jugemens des Savans," &c.

SETTLE (ELKANAH), was born in Bedfordſhire 1648, and in the 18th year of his age was entered commoner of Trinity-College, Oxford; but quitted the univerſity without taking any degree, and came to London, where he ſtudied poetry, and became the city poet for an annual penſion. His dramatic works are pretty numerous; beſides which, ſeveral political pamphlets, an heroic poem on the coronation of James II. 1685. He commenced a journaliſt for the court, and publiſhed weekly eſſays in favour of the adminiſtration. Wood ſays he wrote with as much zeal on the ſide of the Tories as he had before done on that of the Whigs, juſt as intereſt prevailed; by which we find that politicians, as well as patriots, were made of the ſame ſtuff in thoſe times as in the preſent. He died in the Charter-houſe 1724, comptroller to the playhouſe.

SEVERUS (SULPICIUS), ſurnamed the Chriſtian SALLUST, lived at the end of the fourth and beginning of the fifth century; ſince he was a diſciple of St. Martin of Tours, and a particular friend of St. Paulin of Nola. He was born in Aquitain, and made his uſual abode at Eluſo, or Primuliacum, two towns of Aquitain, near Agen. It appears that he was a prieſt, and that he built a church at Primuliacum in the year 402. It has been ſaid that he was a pelagian; that he ſpent ſome time at Toulouſe, and afterwards in the

the neighbourhood of Barcelona, for the facility of converſing with his friend St. Paulin; and that he was raiſed to the epiſcopacy; but theſe are doubtful matters. He died in 420. The moſt conſiderable of his works is his "Sacred Hiſtory, which reaches from the beginning of the world to A. D. 400. He is more elegant than the authors of his time; for, his writings do not favour of the bad taſte of the eccleſiaſtics of his age, whoſe affected ſtyle, full of ſtrained alluſions to ſeveral paſſages of the Bible, appears very tedious to thoſe who read their books. Sulpicius had a very good Latin ſtyle, eſpecially if it be compared with that of his friend St. Paulin, which is intolerable. The Commentaries of Chriſtian Schotanus upon that hiſtory, printed at Francker in 1662, in two volumes in folio, are rather Theological lectures, and collections, which he delivered occaſionally, than a methodical commentary to clear the author according to critical rules. Giſelin, Sigonius, Druſius, and Vorſtius, are undoubtedly his beſt interpreters.

SEVERUS, chief of the heretical ſect called SEVERIANS. He borrowed moſt of his errors from Tatian, and flouriſhed about A. D. 178. His concubine Philumene pretended to have a familiar ſpirit, who, ſhe ſaid, appeared to her in the ſhape of a boy, ſometimes as Chriſt, ſometimes as St. Paul. She deluded the multitude by foretelling future events, and performing miracles, as the putting a large loaf of bread into a glaſs veſſel which had a narrow neck.

SEVERUS (Cornelius), an ancient Latin poet of the Auguſtan age, whoſe "Ætna," together with a fragment "De morte Ciceronis," was publiſhed with notes and a proſe interpretation by Le Clerc, at Amſterdam 1703, in 12mo. They were before inſerted among the "Catalecta Virgilii," publiſhed by Scaliger; whoſe notes, as well as thoſe of Lindebrogius and Nicolas Heinſius, Le Clerc has mixed with his own. Quintilian calls Severus "a verſificator," rather than a poet; yet adds, that "if he had finiſhed the Sicilian war," probably, between Auguſtus and Sextus Pompeius, "in the manner he had written the firſt book, he might have claimed a much higher rank. But though an immature death," continues he, "prevented him from doing this, yet his juvenile works ſhew the greateſt genius." Ovid addreſſes him, not only as his friend, but as a court favourite and a great poet.—"O Vates magnorum maxime regum;" and a little lower he adds,

"Fertile pectus habes, interque Helicona colentes
"Uberius nulli provenit iſta ſeges."

DE PONTO, Lib. IV. El. 2.

SEVIGNE'

SEVIGNE' (MARIE de RABUTIN, Marquiſe de), a French Lady, celebrated for her wit and her wiſdom, was born in 1626; and was not above a year old when her father was killed, at the deſcent of the Engliſh upon the iſle of Rhee. In 1644 ſhe married the marquis of Sevigné, who was killed in a duel in 1651; and had a ſon and a daughter by him, to the care of whoſe education ſhe afterwards religiouſly devoted herſelf: they became accordingly moſt accompliſhed perſons, as it was reaſonable to expect. This illuſtrious lady was acquainted with all the wits and learned of her time: it is ſaid, ſhe decided the famous diſpute between Perrault and Boileau, concerning the preference of the antients to the moderns, thus; "the antients are the fineſt, and we are the prettieſt." She died in 1696, and left us a moſt valuable collection of letters;" the beſt edition of which is that of Paris 1754, in 8 vols. 12mo. "Theſe letters, ſays Voltaire, "filled with anecdotes, written with freedom, and in a natural and animated ſtyle, are an excellent criticiſm upon ſtudied letters of wit; and ſtill more upon thoſe fictitious letters, which aim to imitate the epiſtolary ſtyle, by a recital of falſe ſentiments and feigned adventures to imaginary correſpondents."

A "Sevigniana" was publiſhed at Paris in 1756, which is nothing more than a collection of literary and hiſtorical anecdotes, fine ſentiments, and moral apophthegms, ſcattered throughout theſe letters.

SEWELL (WILLIAM), one of the people called Quakers, and worthy to be recorded, as well for ſome valuable works of his own as for tranſlating ſome books of good account into his native language. He was born in Holland about 1654, and ſon of Jacob Sewell, who had deſcended from an Engliſh family, but was a free citizen and chirurgeon of Amſterdam: his parents were both Quakers. He had a conſiderable knowledge in ſeveral of the European tongues, as well as of the Latin. The two principal works of his own are, "An Hiſtory of the Riſe and Progreſs of the People called Quakers;" written in Low Dutch, and publiſhed at Amſterdam in 1717. It was ſoon after tranſlated into Engliſh, and printed at London in one volume folio; and is ſuppoſed by the Quakers themſelves to contain the beſt account of this people that has been publiſhed. His other principal performance is, "A Dictionary of the Engliſh and Low Dutch tongues," in 4to; which is in good repute, and has paſſed through ſeveral editions. He wrote alſo a "Grammar of the Low Dutch," and an "Engliſh and Dutch Grammar;" both in 12mo. Some of the works he tranſlated in the Low Dutch are, "Joſephus's Hiſtory of the Jews;" "Kennet's Antiquities of Rome;" and "Penn's No Croſs, no Crown." He died in 1720 at Amſterdam, where he

he ſeems to have ſpent the greateſt part of his life. It appears, from a manuſcript collection of his Letters written in Latin, that he correſponded with ſeveral perſons of note in England, and particularly with William Penn, with whom he was intimate.

SEWELL (GEORGE), an Engliſh poet and phyſician, univerſally eſteemed for his amiable diſpoſition, is better known as an elegant writer than in his own profeſſion. He was born at Windſor, where his father was treaſurer and chapter-clerk of the college; received his education at Eton-ſchool, and Peter-houſe, Cambridge; where having taken the degree of B. M. he went to Leyden, to ſtudy under Boerhaave, and on his return practiſed phyſic in the metropolis with reputation. In the latter part of his life he retired to Hampſtead, where he purſued his profeſſion with ſome degree of ſucceſs, till three other phyſicians came to ſettle at the ſame place, when his practice ſo far declined as to yield him very little advantage. He kept no houſe, but was a boarder. He was much eſteemed, and ſo frequently invited to the tables of gentlemen in the neighbourhood, that he had ſeldom occaſion to dine at home. He died Feb. 8, 1726; and was ſuppoſed to be very indigent at the time af his death, as he was interred on the 12th of the ſame month in the meaneſt manner, his coffin being little better than thoſe allotted by the pariſh to the poor who are buried from the workhouſe; neither did a ſingle friend or relation attend him to the grave. No memorial was placed over his remains; but they lie juſt under a hollow tree which formed a part of a hedge-row that was once the boundary of the church-yard. He was greatly eſteemed for his amiable diſpoſition; and is repreſented by ſome writers as a Tory in his political principles; but of this there is no other proof given than his writing ſome pamphlets againſt biſhop Burnet. It is certain, that a true ſpirit of liberty breathes in many of his works; and he expreſſes, on many occaſions, a warm attachment to the Hanover ſucceſſion. Beſides ſeven controverſial pamphlets, he wrote, 1. "The Life of John Philips;" 2. "A vindication of the Engliſh Stage, exemplified in the Cato of Mr. Addiſon, 1716;" 3. "Sir Walter Raleigh, a Tragedy, acted at Lincoln's-inn-fields, 1719;" and part of another play intended to be called "Richard the Firſt," the fragments of which were publiſhed in 1718, with "Two moral Eſſays on the Government of the Thoughts, and on Death," and a collection of "Several poems publiſhed in his life-time." Dr. Sewell was an occaſional aſſiſtant to Harriſon in the fifth volume of "The Tatler;" was a principal writer in the ninth volume of "The Spectator;" and publiſhed a tranſlation of "Ovid's Metamorphoſes," in oppoſition to the edition

edition of Garth. Jacob and Cibber have enumerated a conſiderable number of his ſingle poems; and in the "Collection" we tranſcribe from are ſome valuable ones, unnoticed by theſe writers.

SEXTUS EMPIRICUS, an ancient Greek author, and moſt acute defender of the Pyrrhonian or ſceptical philoſophy, was a phyſician, and ſeems to have flouriſhed under the reign of Commodus, or perhaps a little later. He was, againſt what has uſually been imagined, a different perſon from Sextus, a Stoic philoſopher of Cæronea, and nephew of Plutarch: and this is all we are able to ſay of him; for no particular circumſtances of his life are recorded. Of a great many, that have periſhed, two works of his are ſtill extant: three books of "Pyrrhonian inſtitutions;" and ten books againſt the "Mathematici," by whom he means all kinds of dogmatiſts. Henry Stephens firſt made, and then printed in 1592, 8vo, a Latin verſion from the Greek of the former of theſe works; and a verſion of the latter, by Hervetus, had been printed by Plantin in 1569. Both theſe verſions were printed again with the Greek; which firſt appeared at Geneva in 1621, folio. He is a writer of great parts and learning, and very well qualified for the notable paradox he had undertaken to maintain: namely, that "there is no ſuch thing as truth:" for, although he will never convince men by ſolid argument, yet he may poſſibly ſilence ſome by his ſubtilty. The beſt edition of this author is that of John Albert Fabricius, in Greek and Latin, printed at Leipſic in 1718, folio.

SFORZA (James), ſtyled the Great, count de Corignoli, a renowned warrior. B. 1639. He was the ſon of a labourer; but by his military talents he ennobled his family, and was the founder of the illuſtrious houſe of the Sforzas, dukes of Milan. He was drowned in paſſing the river Peſcara, in purſuit of Alphonzo, king of Arragon, in 1424.

SFORZA (Francis), his natural ſon, an able ſtateſman, and a renowned general. He ſerved under his father againſt Alphonzo, king of Arragon, and, though illegitimate, he ſucceeded to his eſtate, and to his poſt in the army, under Jane II. queen of Naples. He afterwards attached himſelf to René duke of Anjou, her ſucceſſor. The reputation of his valour engaged the pope, the Venetians, and the Florentines, to appoint him their general in the war againſt the duke of Milan, though he had married his daughter. The duke dying in 1447, the Milaneſe choſe Sforza to be their general againſt the Venetians; and, after many ſignal ſervices performed for them, he turned his arms againſt them, laid ſiege to Milan, and obliged them to acknowledge him duke of Milan. The dukedom, by hereditary right, belonged to Charles

Charles duke of Orleans; but Louis XI, who hated the duke of Orleans, entered into a treaty with Sforza, and in 1464 transferred to him all the claims of France to Milan and Genoa, upon which he made himself master of the latter. He died in 1466.

SHADWELL (THOMAS), an English poet, was descended of a good family in the county of Stafford, but born at Stanton-hall, in Norfolk, a seat of his father's, about 1640. He was educated at Caius-college in Cambridge, and afterwards placed in the Middle-Temple; where he studied the law some time, and then went abroad. Upon his return from his travels, he applied himself to the dramatic kind of writing; and was so successful therein, that he became known to several persons of great wit and great quality, and was highly esteemed and valued by them. He wrote seventeen plays, which we will not give a particular account of here, because they are collected together in his works, and the reader can easily inform himself about them. At the Revolution he was, by his interest with the earl of Dorset, made historiographer and poet-laureat; and when some persons urged that there were authors who had better pretensions to the laurel, his lordship is said to have replied, that "he did not pretend to determine how great a poet Shadwell might be, but was sure that he was an honest man." He succeeded Dryden as poet-laureat; for, Dryden had so warmly espoused the opposite interest, that at the Revolution he was dispossessed of his place. This, however, was a great mortification to Dryden, who resented the indignity very warmly, and immediately conceived an antipathy to Shadwell; of which he has given no small proof in his Mack-Fleckno, where he says,

"Others to some faint meaning make pretence,
"But Shadwell never deviates into sense."

But all we learn hence is, that a satyrist never pays the least regard to truth, when it interferes with the gratification of resentment or spleen; for nothing can be falser than the idea these lines are intended to convey. Shadwell was not indeed so great a poet as Dryden; but Shadwell did not write nonsense. Many of his comedies are very good, have fine strokes of humour in them, and abound in original characters, strongly marked and well sustained. Thus Langbaine tells us, that "there is nobody will deny this play, viz. 'The Virtuoso,' its due applause: at least I know, says he, that the university of Oxford, who may be allowed competent judges of comedy, especially of such characters as Sir Nicolas Gimcrack and Sir Formal Trifle, applauded it; and, as no man ever undertook to discover the frailties of such pretenders to this kind of knowledge

knowledge before Mr. Shadwell, ſo none ſince Mr. Jonſon's time ever drew ſo many different characters of humours, and with ſuch ſucceſs." Shadwell had an uncommon quickneſs in writing; for in the preface to his "Pſyche" he tells us, that that tragedy was written by him in five weeks. Thus the earl of Rocheſter ſays,

"None ſeem to touch upon true comedy,
"But haſty Shadwell and ſlow Wycherley."

Where, by the way, he not only allows him to be excellent in comedy, but ſeems even to give him the preference to Wycherley. And yet there is a ſaying of Lord Rocheſter ſtill extant, which ſhews, that whatever opinion he had of his writings, he had a ſtill better of his converſation: for he ſaid, that "if he had burnt all he wrote, and printed all he ſpoke, he would have had more wit and humour than any other poet." Shadwell, as appears from Rocheſter's "Seſſion of the poets," was a great favourite with Otway, and lived in intimacy with him; which might perhaps be the occaſion of Dryden's expreſſing ſo much contempt for Otway; that being certainly more ill-grounded than his contempt for Shadwell. Shadwell died Dec. 6, 1692; and his death was occaſioned, as ſome ſay, by a too large doſe of opium, given him by miſtake. A white marble monument with his buſto is erected in Weſtminſter-Abbey by his ſon Sir John Shadwell, phyſician to king George I. and his funeral-ſermon was preached by Dr. Nicolas Brady, the tranſlator of the Pſalms, who tells us, among other things, that "he was a man of great honeſty and integrity, and had a real love of truth and ſincerity, an inviolable fidelity and ſtrictneſs to his word, an unalterable friendſhip whereſoever he profeſſed it, and (however the world may be deceived in him) a much deeper ſenſe of religion than many others have, who pretend to it more openly."

We may juſt obſerve, that, beſides his dramatic writings, he was the author of ſeveral pieces of poetry: the chief of which are his congratulatory poem on the prince of Orange's coming to England; another on queen Mary; a tranſlation of the tenth ſatire of Juvenal, &c.

SHAKESPEARE (William), the great poet of nature, and the glory of the Britiſh nation, was deſcended of a reputable family at Stratford upon Avon. His father was in the wool-trade, and dealt conſiderably that way. He had ten children, of whom our immortal poet was the eldeſt, and was born April 1564. At a proper age he was put to the free ſchool in Stratford, where he acquired the rudiments of grammar-learning. Whether he diſcovered at this time any

extraordinary genius or inclination for literature, is uncertain. His father had no design to make a scholar of him; on the contrary, he took him early from school, and employed him in his own business; but he did not continue long in it, at least under controul; for, at seventeen years he married, commenced master of a family, and became a parent before he was out of his minority. He is now supposed to have settled in business for himself, and to have had no other thoughts than of pursuing the wool-trade; when, happening to fall into acquaintance with some persons who followed the practice of deer-stealing, he was prevailed upon to engage with them in robbing Sir Thomas Lucy's Park, near Stratford. The injury being repeated more than once, that gentleman was provoked to enter a prosecution against the delinquents; and Shakespeare, in revenge, made him the subject of a ballad, which, tradition says, was pointed with so much bitterness, that it became unsafe for the author to stay any longer in the country. To escape the law, he fled to London, where, as might be expected from a man of wit and humour in his circumstances, he threw himself among the players. Thus was this grand luminary driven, by a very untoward accident, into his genuine and proper sphere.

His first admission into the play-house was suitable to his appearance; a stranger, and ignorant of the art, he was glad to be taken into the company in a very mean rank; nor did his performance recommend him to any distinguished notice. The part of an under-actor neither engaged nor deserved his attention: It was far from filling, or being adequate to, the powers of his mind: and therefore he turned the advantage, which that situation afforded him, to a higher and nobler use. Having, by practice and observation, acquainted himself with the mechanical œconomy of the theatre, his native genius supplied the rest: but, the whole view of his first attempts in stage-poetry being to procure a subsistence, he directed his endeavours solely to hit the taste and humour that then prevailed among the meaner sort of people, of whom his audience was generally composed; and therefore his images of life were drawn from those of an inferior rank. Thus did Shakespeare set out, with little advantage of education, no advice or assistance of the learned, no patronage of the better sort, or any acquaintance among them. But, when his performances had merited the protection of his prince, and the encouragement of the court had succeeded to that of the town, the works of his riper years were manifestly raised above the level of his former productions.

In this way of writing he was an absolute original, and of such a peculiar cast as hath perpetually raised and confounded the

the emulation of his ſucceſſors; a compound of ſuch very ſingular blemiſhes as well as beauties, that theſe latter have not more mocked the toil of every aſpiring undertaker to emulate them than the former, as flaws intimately united to diamonds have baffled every attempt of the ableſt artiſts to take them out without ſpoiling the whole. It is ſaid, that queen Elizabeth was ſo much pleaſed with the delightful character of Sir John Falſtaff, in the two parts of "Henry the Fourth," that ſhe commanded the author to continue it for one play more, and to ſhew the Knight in love; which he executed inimitably in "The Merry Wives of Windſor."

The names of his patrons are now unknown, except that of the earl of Southampton, who is particularly honoured by him in the dedication of two poems, "Venus and Adonis," and the "Rape of Lucrece;" in the latter eſpecially he expreſſes himſelf in ſuch terms as gives countenance to what is related of that patron's diſtinguiſhed generoſity to him. In the beginning of king James I's reign (if not ſooner) he was one of the principal managers of the play-houſe, and continued in it ſeveral years afterwards; till, having ſuch a fortune as ſatisfied his moderate wiſhes and views in life, he quitted the ſtage and all other buſineſs, and paſſed the remainder of his time in an honourable eaſe at his native town of Stratford, where he lived in a handſome houſe of his own purchaſing, to which he gave the name of *New-Place*; and he had the good fortune to ſave it from the flames in the dreadful fire that conſumed the greateſt part of the town in 1614.

In the beginning of 1616, he made his will, wherein he teſtified his reſpect to his quondam partners in the theatre. He appointed his youngeſt daughter, jointly with her huſband, executors, and bequeathed to them the beſt part of his eſtate, which they came into the poſſeſſion of not long after. He died on the 23d of April following, being the fifty-third year of his age, and was interred among his anceſtors, on the North ſide of the chancel, in the great church of Stratford, where there is a handſome monument erected for him, inſcribed with the following elegiac diſtich in Latin:

"Judicio Pylium, Genio Socratem, Arte Maronem,
Terra tegit, Populus mœret, Olympus habet."

In 1740, another very noble one was raiſed to his memory, at the public expence, in Weſtminſter-Abbey, an ample contribution for this purpoſe being made, upon exhibiting his tragedy of "Julius Cæſar," at the theatre-royal in Drury-lane, April 28, 1738. Seven years after his death, his plays were collected, and publiſhed in 1623, in folio, by two of his principal friends in the company of comedians, Heminge and

Condell; who perhaps likewiſe corrected a ſecond edition in folio, 1632. Though both theſe were extremely faulty, yet they are much leſs ſo than the editions in folio of 1664 and 1685, nor was any better attempted till 1714, when a fifth was publiſhed in 8vo. by Mr. Nicolas Rowe, but with few if any corrections; only he prefixed ſome account of the author's life and writings. But, the plays being almoſt in the ſame mangled condition as at firſt, Mr. Pope was prevailed upon to undertake the taſk of clearing away the rubbiſh, and reducing them to better order; and accordingly he printed a new edition of them in 1721, in 4to. Hereupon Mr. Lewis Theobald, after many years ſpent in the ſame taſk, publiſhed a piece called "Shakeſpeare reſtored," 4to. 1726, which was followed by a new edition of Shakſpeare's works, in 1773, by the ſame author, republiſhed in 1740. In 1744, Sir Thomas Hanmer publiſhed at Oxford a pompous edition, with emendations, in ſix volumes, 4to. Dr. Warburton (afterwards biſhop of Glouceſter) added another new edition, with a great number of corrections, in 1747. This was ſucceeded by other editions, viz. that of Dr. Johnſon, in 8 vols. 8vo, 1765. Twenty of the old quartos by Mr. Steevens, 4 vols. 8vo, 1766. Of all the plays, by Mr. Capell, 10 vols. crown 8vo, 1768. Hanmer's quarto republiſhed at Oxford 1771. A new edition in 10 vols. 8vo. 1773, by Johnſon and Steevens; a ſecond impreſſion of the ſame work, with corrections and additions, 1778; a third edition, likewiſe with conſiderable improvements, in 1793.

Leſt it ſhould be thought ſingular that the plays of Shakeſpeare remain unindebted for the leaſt correction or explanation to our heroes of the ſtage who have been ſo often ſtyled his *beſt commentators*, it is time to remark that this ſentiment, though long and confidently repeated, has little pretenſion to the degree of credit which it ſhould ſeem to have obtained. How far the rules of grammar have been obſerved or violated cannot be known from attitude or grimace; nor can obſcure or corrupted paſſages be illuſtrated or reſtored by geſture or vociferation. The utmoſt a player can do is to deliver lines which he underſtands with propriety, energy, and grace. Here his power commences, and here it ends. It is neceſſary therefore that the loud and indiſtinct applauſe, which has hitherto been laviſhed on the idea of hiſtrionic commentatorſhip, ſhould be confined within its proper bounds, and that a line of ſeparation ſhould be drawn between the offices and requiſites of the ſcholar and the mimic, between the undertaking that demands ſome degree of capacity and learning, and that which may be ſatisfactorily executed by the mere aid of imitation and ſenſibility. A late actreſs of unrivalled excellence in both tragedy

gedy and comedy, together with a young actor of the higheſt promiſe, were known to have poſſeſſed underſtandings of no greater extent than the platform on which they trod. They were happy in a ſtrong theatrical conception, and from that ſingle circumſtance their ſucceſs was derived.—New monuments, however, are continually riſing to honour Shakſpeare's genius in the learned world; and we muſt not conclude without adding another teſtimony of the veneration paid to his manes by the public in general, which is, that a mulberry-tree, planted upon his eſtate by the hands of this revered bard, was cut down not many years ago, and the wood, being converted to ſeveral domeſtic uſes, was all eagerly bought at a high price, and each ſingle piece treaſured up by its purchaſer, as a precious memorial of the planter, after the ſeller had been driven out of the town. In the "Biographica Dramatica" is a liſt of our author's plays, ſpecifying the years in which they are ſeverally ſuppoſed to have been written. The arrangement of them is adopted from that of Mr. Malone, the accuracy of which, not having been diſputed, we preſume has received the ſanction of the learned.

SHAMGAR, the third Judge of Iſrael after Joſhua, was the ſon of Hanath the prieſt. He was appointed judge A. M. 2628, and ruled Iſrael one year only.

Nothing is mentioned concerning his exploit againſt the Philiſtines, in which he ſlew ſix hundred men with an ox-goad, an inſtrument by which oxen are broken to the plow and managed. This action has been illuſtrated by an obſervation of Mr. Maundrel, which juſtifies our verſion. He ſays, that in Paleſtine he obſerved them to uſe goads of an extraordinary ſize. "Upon meaſuring of ſeveral, I found them about eight feet long, and at the bigger end ſix inches in circumference. They were armed at the leſs end with a ſharp prickle for driving the oxen; and at the other end with a ſmall ſpade, or paddle of iron, ſtrong and maſſy, for cleanſing the plough from the clay that encumbers it in working. May we not hence conjecture that it was with ſuch a goad as one of theſe that Shamgar made that prodigious ſlaughter related of him Judg. iii. 31? I am confident, that whoever ſhould ſee one of theſe inſtruments would judge it to be a weapon not leſs fit, perhaps fitter, than a ſword, for ſuch an execution. Goads of this ſort I ſaw always uſed hereabouts, and alſo in Syria; and the reaſon is, becauſe the ſame ſingle perſon both drives the oxen, and holds and manages the plough; which makes it neceſſary to uſe ſuch a goad as is above deſcribed, to avoid the incumbrance of two inſtruments." See Journey from Aleppo, p. 110.

SHARP (James), archbiſhop of St. Andrew's, and the tragical victim of religious fury and enthuſiaſtic zeal, was born of a good family in Banffſhire in 1618. The early diſcoveries he made of a maſterly genius determined his father to dedicate him to the church, and to ſend him to the univerſity of Aberdeen. The learned men of this ſeminary, appearing very zealouſly againſt the Scottiſh covenant, made in 1638, ſuffered many inſults and indignities. Among theſe was Sharp; on which account he retired into England, and was in a fair way of obtaining promotion from the acquaintance he happily contracted with doctors Sanderſon, Hammond, Taylor, and other of our moſt eminent divines. But he returned to his native country on account of the civil wars, and a bad ſtate of health. Happening by the way to fall into company with Lord Oxenford, that nobleman was pleaſed with his converſation, and carried him to his own houſe in the country. Here he became known to ſeveral of the nobility, particularly to John Leſley, earl of Rothes, who patronized him on account of his merit, and procured him a profeſſorſhip in St. Andrew's. After ſome ſtay here with growing reputation, through the friendſhip of the earl of Crauford, he was appointed miniſter of Carail. In this town he acquitted himſelf of his miniſtry in an exemplary and acceptable manner; only ſome of the more rigid ſort would ſometimes intimate their fears that he was not ſound: and according to their notions he certainly was not; for, he did every thing in his power to revive the fainting ſpirit of loyalty, and kept up a correſpondence with his exiled prince.

About this time the covenanting Preſbyterians in Scotland ſplit into two parties. The ſpirit raged with great violence; and the privy-council eſtabliſhed in that country could not reſtrain it, and therefore referred them to Cromwell himſelf, then lord-protector. Theſe parties were called public reſolutioners, and proteſtators or remonſtrators. They ſent deputies up to London; the former, Mr. Sharp, knowing his activity, addreſs, and penetration; the latter Mr. Guthry, a famous zealot. A day being appointed for hearing the two agents, Guthry ſpoke firſt; and his harangue was ſo tedious, that, when he ended, the protector told Sharp, he would hear him another time; for, his hour for other buſineſs was approaching. But Sharp begged to be heard, promiſing to be ſhort; and, being permitted to ſpeak, he in a few words urged his cauſe ſo well as to incline Oliver to his party. Having ſucceeded in this important affair, he returned to the exerciſe of his function; and always kept a good underſtanding with the chief of the oppoſite party that were moſt eminent for worth and learning. When general Monk advanced to London, the

chief

chief of the kirk sent Sharp to attend him, to acquaint him with the state of things, and to put him in mind of what was necessary; instructing him to use his utmost endeavours to secure the freedom and privileges of their established judicatures; and to represent the sinfulness and offensiveness of the late established *toleration*, by which a door was opened to many gross errors and loose practices in their church.

The earl of Lauderdale and he had a meeting with ten of the chief Presbyterian ministers in London, who all agreed upon the necessity of bringing in the king upon Covenant terms. At the earnest desire of Monk and the leading Presbyterians of Scotland, Sharp was sent over to king Charles to Breda, to solicit him to own the godly sober party. He returned to London, and acquainted his friends, "that he found the king very affectionate to Scotland, and resolved not to wrong the settled government of their church: but he apprehended they were wrong who went about to settle the presbyterian government." His endeavours were not wanting to promote the presbyterian interest according to the covenant; but, finding that cause wholly given up and lost, and the gale blowing strongly for the prelatic party, with many other sober men, he resolved to yield to a liturgy and moderate episcopacy; and soon after became a zealous member of the church of England, and accepted of the archbishopric of St. Andrew. Hence those rigid members of the kirk, who had maintained him as their agent, and were resolved never to conform, imagined that he had been unfaithful to his trust, and all along undetermined, and betrayed their cause. This notion, strengthened by the rigorous proceedings against the covenanters afterwards, of which the blame was chiefly laid upon him, filled that sullen and enthusiastic set of men with such bitter hatred and prejudice against him as nothing but his blood could satisfy and appease.

In 1668, an unsuccessful attempt on his life was made by James Mitchel, a conventicle-preacher, for which he was executed some years afterwards. But, in 1679, he was attacked by nine ruffians on Magask-Moor, about three miles from St. Andrew's, and murdered in a cruel and barbarous manner. They stopped his coach; one wounded him with the shot of a pistol, another with a small-sword, and then they ordered him to come out. He composedly opened the door, and came forth; and, together with the prayers and tears of his daughter, who accompanied him, besought them to spare his life, and save themselves from the guilt of shedding innocent blood; but, when they were inexorable, he next begged that they would suffer him to die privately, and allow him some small time to recommend his soul to God.

God. But while he lifted up his hands, they immediately diſpatched him, and mangled his head and body with twenty-two wounds.

SHARPE (GREGORY), D. D. F. R. and A. SS. maſter of the Temple, and chaplain in ordinary to his majeſty, was born in Yorkſhire in 1713, and, after paſſing ſome time at the grammar-ſchool of Hull, came to Weſtminſter, where he ſtudied under the celebrated Dr. Freind. While here, he fell into a youthful miſtake, which rendered his continuance at the ſeminary uneaſy to himſelf and his relations, who becoming acquainted with the late Principal Blackwell [A], then at London, they ſettled Mr. Sharpe with him in the ſummer of 1731. Mr. Blackwell was at that time Profeſſor of Greek, and taught what is called in Scotland the Bejan Claſs, in the Mariſchal College of Aberdeen: however, he was publiſhing his "Enquiry into the Life and Writings of Homer;" ſo that Mr. Sharpe's friends judged he might have a fair opportunity of making a conſiderable proficiency in the Greek language, under a perſon ſo eminently ſkilled in it. Mr. Blackwell was appointed Profeſſor of Greek, when he could not (as he himſelf has ſometimes declared) maſter the firſt chapter of St. John; but by ſtudy and teaching others he made conſiderable advances, and became at length one of the beſt Greek ſcholars in his time [B]. Mr. Sharpe was boarded in his

[A] Of whom ſome memoirs have been given in vol. II. p. 219; where, in l. 35. r. "In 1735," &c.—His father Thomas, we may now add, was firſt miniſter of Paiſley, in Renfrewſhire, whence he removed in 1700 to Aberdeen, where he was afterwards Profeſſor of Divinity, and preſented by the King to be Principal of the Mariſchal-college in 1717. He continued in both theſe offices till his death, which happened in 1728.

[B] The above paragraph having been ſhewn to an old ſcholar of Dr. Blackwell, it drew from him the following remarks: "Surely Dr. Sharpe, or whoever heard Dr. Blackwell make this declaration of his inability to *maſter* the firſt chapter of John, miſtook very widely Dr. Blackwell's true meaning in making it. Dr. Blackwell took his degree of M. A. 1718, and therefore certainly could have conſtrued the Greek language of the firſt chapter of John ſeven or eight years before he was made Profeſſor of Greek in the end of 1723. If Dr. Blackwell ever made ſuch a declaration, he doubtleſs meant more by it than Dr. Sharpe or the reporters of it ſeem to have conceived, and unqueſtionably alluded to his own principles, which were *Socinian*. There are ſtill not a few, and very well qualified to be *profeſſors of Greek*, who cannot *maſter* the firſt chapter of John. But a well-known fact puts this matter beyond all doubt. It is ſtill in the remembrance of very many of his numberleſs ſcholars, that Dr. Blackwell never read the firſt chapter of John in his claſs; and that he always began with the ſecond, which contains the relation of the marriage of Cana in Galilee.

"It was not Dr. Blackwell's cuſtom to leave any thing unexplained to his pupils which required explanation; but, according to the legal forms of Scotland, he was obliged, or ſuppoſed, to ſubſcribe the Scotch Confeſſion of Faith, and certainly conceived to be under an obligation not to teach any thing directly contrary to it. Long after the dates here referred to, Dr. Blackwell could not have explained the firſt chapter of John to his ſcholars, agreeably to his own conceptions of it, without having given great offence, and ſubjected himſelf to very ſerious inconveniences."

houſe,

houſe four years, without ſtirring out of Scotland. He ſtudied Philoſophy under Mr. William Duff (who wrote ſome part of the Hiſtory of Scotland), and applied to Mathematics under Mr. John Stewart, Profeſſor there, but made no conſiderable progreſs under the two laſt-named maſters. After the Doctor had finiſhed his ſtudies at Aberdeen, he came up to England, and in a few years entered into orders; and, after the tranſlation of the late Dr. Secker to the Deanery of St. Paul's, he was appointed Miniſter of the Broad-way Chapel, St. James's, in which he continued till the death of Dr. Nicolls, of the Temple, when, on account of his great learning, he was declared the Doctor's ſucceſſor, and in this ſtation he was at his death, which happened at the Temple-houſe, Jan 8, 1771. The Doctor never was married. His abilities and attainments in every kind of uſeful knowledge were conſpicuous, and his ſkill in the Oriental languages extenſive and uncommon. His publications were not very numerous, but they were reſpectable. [A]

SHARP (Dr. JOHN), an Engliſh prelate, was the ſon of an eminent tradeſman of Bradford in Yorkſhire; and born there in 1644. He was admitted into Chriſt-college Cambridge 1660, and took the degrees in arts; yet, notwithſtanding his great merit, could not obtain a fellowſhip, becauſe his county was full. In 1667, he went into orders; and the ſame year, through the recommendation of Dr. Henry More, became domeſtic chaplain to Sir Heneage Finch, then attorney general. In 1672, he was made archdeacon of Berkſhire; prebendary of Norwich in 1675; and rector, firſt of Bartholomew near the Royal Exchange, London, and then of St. Giles in the Fields, the ſame year. The year after, he married Elizabeth, a younger daughter of William Palmer of Winthorp, in the county of Lincoln, eſq. In 1679 he accepted the lecture of St. Laurence Jewry, London, at the earneſt deſire of Dr. Whichcot, then rector of the ſaid pariſh, and held it as long as the doctor lived, which was till 1683, and no longer. He took a doctor of divinity's degree the ſame year, 1679. In 1681 he was made dean of Norwich, by the intereſt of his patron Sir Heneage Finch, then lord chancellor of England. In 1686, he was ſuſpended for taking occaſion, in ſome of his ſermons, to vindicate the doctrine of the church of England in oppoſition to Popery. In 1688, he was ſworn chaplain to James II, being then probably reſtored after his ſuſpenſion; for, it is certain, that he was chaplain to Charles II, and attended as court-chaplain at the coronation

[A] See a Catalogue of Dr. *Sharpe's* writings, prefixed to a volume of his Poſthumous Sermons (by the Rev. J. Robertſon) 1771.

of

of king James, though we do not find when he was firſt made ſo. In 1689 he was made dean of Canterbury. Upon the deprivation of the biſhops, for refuſing the oaths to William and Mary, he had an offer made him to ſucceed in ſome of thoſe vacancies; but could not by any means be perſuaded to accept it. Upon this, in 1691, his intimate friend Dr. Tillotſon came to him, and told him, that, ſince he had ſo abſolutely refuſed to accept any biſhopric vacant by the deprivation, he knew but one expedient for him to avoid the king's diſpleaſure; which was, to put his refuſal upon the deſire of ſtaying till the death of Dr. Lamplugh, that he might be preferred in his own county. To which he replied, that he would do any thing to avoid his majeſty's diſpleaſure; and accordingly promiſed to accept the archbiſhopric when vacant, which happened in May 1692. In 1702, he preached the ſermon at the coronation of queen Anne; was ſworn of the privy-council; and made lord-almoner to her majeſty. He died at Bath in 1713, and was interred in the cathedral of York, where a monument is erected to his memory, with an inſcription written by biſhop Smalridge.

His ſermons were collected after his death, and have been ſeveral times printed, in 7 vols. 8vo. It was by preaching boldly in difficult times, that this divine raiſed himſelf to ſo high a ſtation in the church: not but he was a man of real abilities and exemplary life, as his ſermons have been admired and much read for their good ſenſe and forcible manner.

SHARROCH (Robert), a clergyman's ſon, born at Adſtock, in Buckinghamſhire, in the 17th century. He was ſent from Winchester ſchool to New college, Oxford, took the degree of doctor of civil law, was prebendary and archdeacon of Winchester, and rector of Biſhop's Waltham, in Hampſhire. He died in 1684, having the character of a good divine, civilian, and lawyer, and well ſkilled in the nature and philoſophy of plants. His works are: "The Hiſtory of the Propagating and Improvement of Vegetables, by the concurrence of Art and Nature, &c." "Hypotheſis de Officiis ſecundum Humanæ Rationis Dictata, ſeu Naturæ jus, unde Caſus omnes Conſcientiæ quatenus Notiones a Natura ſuperſunt dijudicari poſſint," &c. This book was written againſt Hobbes. "Judicia (ſeu Legum Cenſuræ) de variis incontinentiæ Speciebus. De finibus virtutis Chriſtianæ," &c.

SHAW (Thomas), D. D. ſon of Mr. Gabriel Shaw, was born at Kendal, in Weſtmorland, about 1692. He received his education at the grammar-ſchool of that place; was admitted batchelor at Queen's college, Oxford, Oct. 5, 1711, where he took the degree of B. A. July 5, 1716; M. A. Jan.

Jan. 16, 1719; went into orders, and was appointed chaplain to the Engliſh factory at Algiers. In this ſtation he continued ſeveral years, and thence took opportunities of travelling into ſeveral parts. During his abſence he was choſen fellow of his college, March 16, 1727; and at his return in 1733 took the degree of doctor in divinity, July 5, 1734, and in the ſame year was elected F. R. S. He publiſhed the firſt edition of his "Travels" at Oxford in 1738, beſtowed on the univerſity ſome natural curioſities, and ſome antient coins and buſts [A], which he had collected in his travels. On the death of Dr. Felton, 1740, he was nominated by his college principal of St. Edmund Hall, which he had raiſed from a ruinous condition by his munificence; and was preſented at the ſame time to the vicarage of Bramley in Hants. He was alſo regius profeſſor of Greek at Oxford till his death, which happened Aug. 15, 1571. For a more particular account of his character, we ſhall ſubjoin the epitaph on his monument in Bramley-church, written by his friend Dr. Browne, provoſt of Queen's college, Oxford [B]. His "Travels" were tranſlated into French, and printed in 4to, 1743, with ſeveral notes and emendations communicated by the author. Dr. Pocock, afterwards biſhop of Oſſory, having attacked thoſe "Travels" in his "Deſcription of the Eaſt," our author publiſhed a ſupplement, by way of vindication, in 1746. In the preface to the "Supplement," he ſays, the intent and deſign of it is partly to vindicate the Book of Travels from ſome objections that have been raiſed againſt it by the author of "The Deſcription of the Eaſt, &c." He publiſhed "A farther vindication of the Book of Travels, and the Supplement

[A] Three of theſe are engraved among the "Marmora Oxonienſia, 1763."

[B] "Peregrinationibus variis
Per Europam, Africam, Aſiamque
Feliciter abſolutis,
Et exuviis mortalibus hic loci
Tandem depoſitis,
Cœleſtem in Patriam remigravit
THOMAS SHAW, S. T. P. et R. S. S.
Gabrielis Fil. Kendalienſis:
Qui
Conſulibus Anglicis apud Algerenſes
Primùm erat a Sacris;
Mox Coll. Reginæ inter Socios
aſcriptus;
Aulæ dein Sancti Edmundi Principalis,
Ac ejuſdem munificus Inſtaurator;
Linguæ demum Græcæ apud Oxonienſes
Profeſſor Regius,
De literis quantum meruit auctor
celebratus,
Edita uſque teſtabuntur opera,
Pyramidibus ipſis, quas penitiùs
inſpexerat,
Perenniora forſan extitura.
Hic, ſtudiis etſi ſeverioribus indies occupatus,
Horis tamen ſubſecivis emicuit
Eruditus idem et facetus conviva.
Optima quanquam mentis indole
Et multiplici ſcientia inſtructus,
Liberorum omnium, domi foriſque,
Suffragiis comprobatus;
Magnatum, procerumque popularium,
Familiari inſignitus notitiâ;
Nec ſummis in eccleſiâ dignitatibus
impar;
Fato tamen iniquo evenit,
Ut Bramleyenſis obiret parœciæ
Vicarius penè ſexagenarius
18 cal. Sept. A. D. 1751.
Uxor JOANNA, Ed. Holden arm. conſulis
Algerenſis olim conjux, bis vidua, M. P."

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ment to it, in a Letter to the Right Reverend Robert Clayton, D. D. Lord Biſhop of Clogher." This letter conſiſts of ſix folio pages, and bears date in 1747. After the Doctor's death, an improved edition of his book came out in 1757, under the title of "Travels or Obſervations relating to ſeveral parts of Barbary and the Levant. Illuſtrated with Cuts. The ſecond edition, with great Improvements. By Thomas Shaw, D.D. F.R S. Regius Profeſſor of Greek, and Principal of St. Edmund Hall, in the Univerſity of Oxford." The contents of the Supplement are interwoven in this edition; and the improvements were made, and the edition prepared for the preſs, by the author himſelf, who expreſsly preſented the work, with theſe additions, alterations, and improvements, to the public, as an eſſay towards reſtoring the antient geography, and placing in a proper light the natural and ſometimes civil hiſtory of thoſe countries where he travelled.

SHEFFIELD (John), duke of Buckinghamſhire, and a writer of ſome name in verſe and proſe, was born about 1650, if we may believe himſelf; for he tells us, that he was ſeventeen when prince Rupert and the duke of Albemarle jointly commanded the fleet againſt the Dutch, which was in 1666: ſo that the author of the "Peerage of England" muſt be in an error, who places his birth in 1646. He loſt his father at nine years of age; and his mother, marrying lord Offulſton, the care of his education was left entirely to a governor, who travelled with him into France, but did not greatly improve him in his ſtudies. Having however fine parts and a turn to letters, he made up the defects of his education, and acquired a very competent ſhare of learning. He went a volunteer in the ſecond Dutch war; and afterwards, between 1673 and 1675, made a campaign in the French ſervice. As Tangier was in danger of being taken by the Moors, he offered to head the forces which were ſent to defend it, and accordingly was appointed commander of them. He was then earl of Mulgrave, and one of the lords of the bed-chamber to Charles II. May, 1674, he was inſtalled knight of the garter; and now began to make a figure at court. An affection to the Princeſs Anne, and an attempt to be more cloſely connected with her, involved him at this time in ſome ſmall diſgrace with Charles II; whoſe favour however he ſoon recovered, and enjoyed ever after. He does not, by this preſumption as it was called, ſeem to have offended the princeſs in the leaſt: "Queen Anne," ſays a certain writer, "undoubtedly had no turn to gallantry, yet ſo far reſembled her predeceſſor Elizabeth as not to diſlike a little homage to her perſon.

This

This duke was immediately rewarded on her acceſſion, for having made love to her before her marriage." He continued in ſeveral great poſts during the ſhort reign of James II: he had been appointed lord-chamberlain of his majeſty's houſehold in 1685, and was alſo one of his privy council. He underſtood a court perfectly well; and "was apt," as Burnet ſays, "to comply with every thing that he thought might be acceptable. He went with the king to maſs, and kneeled at it: and, being looked on as indifferent to all religions, the prieſts made an attack on him. He heard them gravely arguing for tranſubſtantiation: he told them, he was willing to receive inſtruction: he had taken much pains to bring himſelf to believe in God, who made the world and all men in it: but it muſt not be an ordinary force of argument that could make him believe, that man was quits with God, and made God again."

He greatly diſapproved ſeveral imprudent and unjuſtifiable meaſures taken by king James, yet was not a friend to the Revolution; and, though he paid his reſpects to king William before he was advanced to the throne, yet was not in any poſt of the government till ſome years after. Nevertheleſs, when it was debated in parliament, whether the prince of Orange ſhould be proclaimed king, or the princeſs reign ſolely in her own right, he voted and ſpoke for the former. He was created marquis of Normanby by king William, enjoyed ſome conſiderable poſts under that prince, and was generally pretty well in his favour and confidence. April 1702, after the acceſſion of Queen Anne, he was ſworn lord privy ſeal; appointed the ſame year one of the commiſſioners to treat of an union between England and Scotland; and, March following, created duke of Normanby firſt, and then duke of Buckinghamſhire. He was always attached to Tory principles; and was inſtrumental in the change of the miniſtry in 1710. Before this time he had been out of place, and did not ſo much as pay his compliments at court; but, in 1711, he was made ſteward of her majeſty's houſehold, and preſident of the council, and ſo continued to the end of her reign. Upon her deceaſe, Aug. 1, 1714, he was one of the lords juſtices of Great-Britain till George I. arrived from Hanover: after which he ſeems to have been laid aſide, as of principles and a complexion different from the ſucceeding miniſtry, and therefore of no farther uſe. He ſpent the remainder of his life in an indolent retirement [A], and died Feb. 24, 1720 1,

[A] In a reprinted letter, dated Nov. 10, 1719, he tells a friend, "The ducheſs of Buckingham and myſelf are the greateſt eaters of oiſters in all England; and pray do what you can for us."

aged

aged 75. He was buried in Weſtminſter-abbey, after lying ſome days in ſtate at Buckingham-Houſe; and a monument was erected over him, with this inſcription, as directed in his will, viz. in one place,

"Pro Rege ſæpe, pro Republica ſemper."

In another place,

"Dubius, ſed non improbus vixi.
"Incertus morior, ſed inturbatus.
"Humanum eſt neſcire & errare.
"Chriſtum adveneror, Deo confido
"Omnipotenti, benevolentiſſimo.
"Ens Entium, miſerere mei."

The ſecond line of the epitaph ſtands as follows on the duke's monument, "Incertus morior, non perturbatus;" and the words "Chriſtum adveneror" are omitted, at the deſire, as is ſaid, of the pious biſhop Atterbury, who thought the verb *adveneror* not full enough, as applied to Chriſt. Great clamours, it ſeems, were raiſed againſt this epitaph, many aſſerting that it proved the duke a ſceptic; and, as great a trifle as it may ſeem, his grace's orthodoxy became the ſubject of a controverſy: it was however defended in form by Dr. Fiddes, in "A letter to a Freethinker, 1721," 8vo. The duke had three wives, the laſt of which was Catharine, natural daughter to James II, by Catharine Sedley, counteſs of Dorcheſter. He had only one ſon by this lady, who, dying at Rome 1753, juſt when he had entered his 20th year, left the family-eſtate to be inherited by natural children, of which the duke had ſeveral.

His writings were ſplendidly printed in 1723, in 2 vols. 4to, and have ſince been reprinted, 1729, in 2 vols. 8vo. The firſt contains his poems upon various ſubjects: the ſecond, his proſe-works, which conſiſt of hiſtorical memoirs, ſpeeches in parliament, characters, dialogues, critical obſervations, eſſays, and letters. It may be proper to obſerve, that the edition of 1729 is caſtrated, ſome particulars relating to the Revolution in 1723 having given offence. Great eulogiums have been beſtowed upon our author and his works.

Dryden has given many teſtimonies of his critical and poetic merit. He dedicated his tranſlation of Virgil's Æneid to him, and gave this reaſon for it in the cloſe of his dedication: "Had I not addreſſed to a poet, and a critic of the firſt magnitude, I had myſelf been taxed for want of judgement, and ſhamed my patron for want of underſtanding."

"Happy

" Happy the poet! bleſt the lays!
" Which Buckingham has deign'd to praiſe."

PRIOR'S ALMA.

" Nor Tyber's ſtreams no courtly Gallus ſee,
" But ſmiling Thames enjoys his Normanby."

GARTH'S DISPENSARY.

" Yet ſome there were among the ſounder few
" Of thoſe, who leſs preſum'd and better knew,
" Who durſt aſſert the juſter ancient cauſe,
" And here reſtor'd wit's fundamental laws.
" Such was the Muſe, whoſe rules and practice tell,
" Nature's chief maſter-piece is writing well."

POPE'S ESSAY ON CRITICISM.

This laſt line is taken from the duke's "Eſſay on Poetry." "We have three poems in our tongue," ſays Addiſon, which are of the ſame nature, and each of them a maſterpiece in its kind: the 'Eſſay on Tranſlated Verſe,' the 'Eſſay on Poetry,' and the 'Eſſay on Criticiſm.'"—"Our language," ſays Burnet, "is now certainly proper, and more natural than it was formerly, chiefly ſince the correction that was given by the 'Rehearſal;' and it is to be hoped, that the 'Eſſay on Poetry, which may be well matched with the beſt pieces of its kind that even Auguſtus's age produced, will have a more powerful operation, if clear ſenſe, joined with home but gentle reproofs, can work more on our writers than that unmerciful expoſing of them has done."

If ever "laudari a laudatis viris" could ſtamp credit and laſting reputation, it muſt have done it here; for, it is not eaſy to produce a character better ſupported with teſtimonies of its real worth and merit. We have been at the pains of tranſcribing theſe teſtimonies, chiefly to ſhew, what a precarious and uncertain thing literary reputation is, and how miſerably many an author may flatter and delude himſelf with dreams and viſions of immortal fame: for, hear what two of the preſent times have ſaid of this ſo-much-admired duke of Buckinghamſhire. "The coldneſs and neglect," ſays one of them (Warton on Pope), "with which this writer, formed only on the French critics, ſpeaks of Milton, muſt be conſidered as proofs of his want of critical diſcernment, or of critical courage. I can recollect no performance of Buckingham that ſtamps him a true genius; his reputation was owing to his rank. In reading his poems, one is apt to exclaim with our author—

" What woful ſtuff this Madrigal would be
" In ſome ſtarv'd hackney ſonneteer, or me!

" But

" But let a lord once own the happy lines,
" How the wit brightens, how the ſtyle refines!

" It is certain," ſays the other, " that his grace's compoſitions in proſe have nothing extraordinary in them: his poetry is moſt indifferent; and the greateſt part of both is already fallen into total neglect."

We mean not to reſt the duke's literary merit upon the authority of theſe two writers, but only to ſhew the ſenſe the preſent age has of it, as here repreſented by them.

SHELDON (GILBERT), archbiſhop of Canterbury, was born in 1598, entered of Trinity-college, Oxford, 1613; and, in 1622, was elected fellow of All-Souls in the ſame univerſity. About this time, taking orders, he became chaplain to Thomas lord Coventry, keeper of the great ſeal, who found him very expert, and of great uſe, not only in matters relating to the church, but in many other buſineſſes of importance; on which account he highly eſteemed him, gave him a prebend of Glouceſter, and recommended him to Charles I. He was preſented by the king to the vicarage of Hackney in Middleſex; and was alſo rector of Ickford in Buckinghamſhire, and of Newington in Oxfordſhire. In 1635, he was choſen warden of All-Souls college; and, being eſteemed a learned man, and equal to any preferment the church could yield, was deſigned to be made maſter of the Savoy-hoſpital, and dean of Weſtminſter: but his ſettlement in them was prevented by the civil wars. During theſe he firmly adhered to the king, and was one of the chaplains whom his majeſty ſent for to attend his commiſſioners at the treaty of Uxbridge. Here he argued ſo warmly in favour of the Church of England, that he drew upon himſelf the envy and reſentment of the parliamentarians, which they made him afterwards ſufficiently feel: for, their viſitors ejected him from his wardenſhip, took poſſeſſion of his lodgings by force, and impriſoned him and Dr. Hammond for ſix months, that their eminence and influence in the univerſity might not obſtruct their proceedings: but the reforming committee ſet him at liberty Oct. 24, 1648, on condition that he ſhould never come within five miles of Oxford; that he ſhould not go to the king in the Iſle of Wight; and that he ſhould give ſecurity to appear before them, at fourteen days warning, whenever cited.

He now retired to Shelſton in Derbyſhire, and ſpent his time in a ſtudious retirement, till a fair proſpect of a happy reſtoration. On this event he became repoſſeſſed of his wardenſhip, was made maſter of the Savoy, and dean of the chapel-royal; and, on Juxton's tranſlation to Canterbury, was promoted to London. The famous conference in 1661, between

tween the Epiſcopal and Preſbyterian divines, was held at his lodgings in the Savoy, and thence diſtinguiſhed by the name of the Savoy conference; in which the Preſbyterians accuſe him of being too rigid, and blame him for afterwards promoting the execution of the uniformity and conventicle acts. In 1663, he ſucceeded to the archbiſhoprick of Canterbury; and, during the time of the plague, 1665, continued at his palace at Lambeth. In 1667, he was choſen chancellor of the univerſity of Oxford, in the room of lord Clarendon. The ſame year he loſt the king's confidence, by adviſing him to put away his miſtreſs Barbara Villiers, which he never afterwards could recover. Two years after, he retired from public buſineſs, and ſpent his remaining days chiefly at his palace at Croydon. He died Nov. 9, 1677, aged almoſt 80.

He never publiſhed any thing but a ſermon preached before the king at Whitehall, upon June 28, 1660, being the day of ſolemn thankſgiving for the happy return of his majeſty, on Pſalm xviii. 49. But his many acts of munificence and charity, and particularly the ſumptuous and magnificent theatre at Oxford, will preſerve his memory to the lateſt poſterity.

SHELLEY (George), a celebrated Engliſh penman, was born about the time of the great fire of London, 1666. His firſt publication came out in 1705, intituled, "The Penman's Magazine," adorned with fancies after Seddon's Originals, engraved on 32 plates by Nutting. In 1708, he publiſhed his "Natural Writing," in 26 long folio plates, moſtly engraved by George Bickham; but it cannot be praiſed for its freedom. The author lived then at the Hand and Pen, in Warwick-lane; but he ſoon after obtained the writing-maſter's place to Chriſt's-Hoſpital; and in 1714, he gave the public his ſecond part of his "Natural Writing," engraved by Bickham. He was then writing-maſter of Chriſt's-Hoſpital.

Prefixed to this is "More's Eſſay on the Origin, Uſe, and Improvements of the Art of Writing;" it was again reprinted by the Author in 1716, with ſeven copper-plates of his own. He inſerted ſeven copies of his writing in that repertory of writing George Bickham's "Penman's Companion" He died in low circumſtances, about the year 1736, and was ſucceeded in his place at Chriſt's-Hoſpital by one Benjamin Durnford, who died in 1741.

SHENSTONE (William), eldeſt ſon of a plain uneducated country gentleman, of Hales-Owen, Shropſhire, who farmed his own eſtate, was born Nov. 1714. He learned to read of an old dame, whom his poem of the "School-miſtreſs" has delivered to poſterity; and ſoon received ſuch delight from books, that he was always calling for new entertainment, and

expected that, when any of the family went to market, a new book should be brought him, which, when it came, was in fondness carried to bed and laid by him. It is said, that, when his request had been neglected, his mother wrapped up a piece of wood of the same form, and pacified him for the night. As he grew older, he went for a while to the grammar-school in Hales-Owen, and was placed afterwards with Mr. Crumpton, an eminent schoolmaster at Solihul, where he distinguished himself by the quickness of his progress. When he was young (June 1724) he was deprived of his father; and soon after (August 1726) of his grandfather; and was, with his brother, who died afterwards unmarried, left to the care of his grandmother, who managed the estate. From school he was sent in 1732 to Pembroke-college in Oxford, a society which for half a century has been eminent for English poetry and elegant literature. Here it appears that he found delight and advantage; for he continued his name there ten years, though he took no degree. After the first four years he put on the Civilian's gown, but without shewing any intention to engage in the profession. About the time when he went to Oxford, the death of his grandmother devolved his affairs to the care of the reverend Mr. Dolman, of Brome in Staffordshire, whose attention he always mentioned with gratitude. At Oxford he employed himself upon English poetry; and in 1737 published a small Miscellany, without his name. He then for a time wandered about, to acquaint himself with life; and was sometimes at London, sometimes at Bath, or any place of public resort; but he did not forget his poetry. He published in 1740 his "Judgement of Hercules," addressed to Mr. Lyttelton, whose interest he supported with great warmth at an election: this was, two years afterwards, followed by the "School-mistress." Mr. Dolman, to whose care he was indebted for his ease and leisure, died in 1745, and the care of his own fortune now fell upon him. He tried to escape it a while, and lived at his house with his tenants, who were distantly related; but, finding that imperfect possession inconvenient, he took the whole estate into his own hands, more to the improvement of its beauty than the increase of its produce. Now began his delight in rural pleasures, and his ambition of rural elegance: but in time his expences brought clamours about him, that overpowered the lamb's bleat and the linnet's song; and his groves were haunted by beings very different from fawns and fairies. He spent his estate in adorning it, and his death was probably hastened by his anxieties. He was a lamp that spent its oil in blazing. It is said, that, if he had lived a little longer, he would have been assisted by a pension: such bounty could not have been ever more properly bestowed; but that it was ever asked is not certain; it is too certain that

it

;t never was enjoyed. He died at the Leaſowes, of a putrid fever, about five on Friday morning, Feb. 11, 1763; and was buried by the ſide of his brother in the church-yard of Hales-Owen. He was never married, though he might have obtained the lady, whoever ſhe was, to whom his "Paſtoral Ballad" was addreſſed. He is repreſented by his friend Dodſley as a man of great tenderneſs and generoſity, kind to all that were within his influence; but, if once offended, not eaſily appeaſed; inattentive to œconomy, and careleſs of his expences; in his perſon larger than the middle ſize, with ſomething clumſy in his form; very negligent of his cloaths, and remarkable for wearing his grey hair in a particular manner; for he held that the faſhion was no rule of dreſs, and that every man was to ſuit his appearance to his natural form. His mind was not very comprehenſive, nor his curioſity active; he had no value for thoſe parts of knowledge which he had not himſelf cultivated. His life was unſtained by any crime; the Elegy on "Jeſſy," which has been ſuppoſed to relate an unfortunate and criminal amour of his own, was known by his friends to have been ſuggeſted by the ſtory of Miſs Godfrey in Richardſon's "Pamela."

His "Works" were collected by Mr. Dodſley, in three volumes, 8vo. The firſt conſiſts of elegies (of which there are twenty-ſix), odes, ſongs and ballads, levities, or pieces of humour, and moral pieces; in many of which there is an amiable elegance and ſimplicity. The ſecond contains his proſe works, and conſiſts of ſeveral detached obſervations on men, manners, and things, thrown together in ſmall chapters, without any order or connection. His ſentiments and reflexions are for the moſt part natural and juſt; many of them new, lively, and entertaining, a few of them rather paradoxical, and ſome that are falſe and ill-ſupported, though, upon the whole, they ſeem to have been the genuine fruits of a good underſtanding and an excellent heart. The third volume conſiſts of "Letters to his Friends," "Had I a fortune" (ſays this humane and benevolent writer) "of 8 or 10,000l. a year, I would, methinks, make myſelf a neighbourhood. I would firſt build a village, with a church, and people it with inhabitants of ſome branch of trade that was ſuitable to the country round. I would then, at proper diſtances, erect a number of genteel boxes of about a 1000l. a piece, and amuſe myſelf with giving them all the advantages they could receive from taſte. Theſe would I people with a ſelect number of well-choſen friends, aſſigning to each annually the ſum of 200l. for life. The ſalary ſhould be irrevocable, in order to give them independency: the houſe of a more precarious tenure, that, in caſes of ingratitude, I might introduce another inhabitant."

SHEPREVE (JOHN), born at Sugworth, in the parish of Rodley, near Abington in Berks, and was fellow and Greek reader in Corpus Christi college, Oxford. He afterwards succeeded Robert Wakefield in the Hebrew professorship of the university of Oxford about 1538. Three years afterwards he, by leave from the heads of the university, began to expound in the public schools the book of Genesis in Hebrew, and would have proceeded through the other books of the Pentateuch, had he not been prevented by death. He died at Agmondesham in Buckinghamshire 1542. He was thought to have surpassed Origen for memory, and Ovid for expedition in versifying; it having been but an ordinary matter with him to compose 100 good verses every day, at vacant hours.

SHERBURNE (Sir EDWARD), an English gentleman, son of Edward Sherburne, esq; a native of Oxford, was born in the parish of St. Giles's, Cripplegate, in London, 1618, and trained up in grammar-learning under Mr. Thomas Farnaby. In 1640, he was sent by his father to travel abroad; and, after staying some time in France, was about to go to Italy, but was recalled on account of his father's sickness, who died soon after his return, about Christmas 1641. Upon his father's decease, Sir Edward succeeded him in the clerkship of his majesty's ordnance; but, about May, was ejected from his place by warrant of the house of lords, and committed prisoner to the Black Rod, for adhering to the king's interests. In October he was released, and went immediately to the king, who made him commissary-general of his artillery; in which place he served at the battle of Edge-Hill, and some time after. Meanwhile he was deprived of a considerable estate, had his house plundered, and a very fine library taken away. After the battle of Edge-Hill, he retired with his majesty to Oxford, where he was created master of arts; and, after the surrender of Oxford to the parliament, lived for some time in the Middle Temple at London, where he published several pieces, as, 1. "Medea," a tragedy, translated from Seneca. Lond. 1648. 2. "Seneca's Answer to Lucilius's Quære, why good Men suffer Misfortunes, seeing there is a Divine Providence? Lond. 1648." Dedicated to king Charles, during his captivity in the Isle of Wight. 3. "A Collection of Poems and Translations, 1651;" on which the learned Thomas Stanley, esq; author of the "Lives of the Philosophers," wrote a copy of verses beginning thus:

"Dear friend, I question, nor can yet decide,
"Whether thou more art my delight and pride."

Upon the return of Sir George Savile, afterwards marquis of Halifax, from his travels in 1652, he was invited to take upon

upon him the charge of his affairs; and, ſome time after, recommended by lady Savile to undertake the tuition of her nephew Sir John Coventry, in his travels abroad. He ſet out with him from England in March, 1654; and, having travelled through France, Italy, part of Hungary, Germany, Holland, and Flanders, returned in October 1659. After the Reſtoration, he recovered his place of clerk of the ordnance, "which had been given," ſays Wood, "to another perſon by that buſy man Sir Antony Aſhley Cowper, afterwards Earl of Shafteſbury:" though the beſt perquiſites of his office were ſoon after retrenched to the value of 500l. per annum, on which account his majeſty ſettled on him an annual penſion of 100l. In 1682 his majeſty alſo conferred upon him the honour of knighthood; by way of recompence, as Wood tells us, for ſome troubles he met with at the time of the Popiſh plot, on a ſuſpicion of his being a Roman-catholic: which ſuſpicion, together with a firm adherence to his old principles, was probably the reaſon why he loſt his clerkſhip of the ordnance upon the abdication of James II. He betook himſelf ever after to a retired and ſtudious life; and died Nov. 4, 1702, in his 85th year. He was a gentleman extremely accompliſhed in the belles-lettres; underſtood the Greek, Latin, French, Italian, and Spaniſh languages; and was very converſant with their writers, eſpecially their poets.

Beſides the works already mentioned, he publiſhed ſome others: as, 4. "The Sphere of Manilius," made Engliſh; dedicated to Charles II, and printed in 1675. It contains only the firſt book of Manilius. 5. "Troades," or "The Royal Captives," a tragedy tranſlated from Seneca, and printed in 1679. 6. He had likewiſe in manuſcript a tranſlation of Seneca's tragedy of "Hyppolitus;" and the tranſlation of Theocritus's 16th Idyllium," printed in Tate's "Miſcellanies," is aſcribed to him.

SHEREBATOF (Prince), a learned Ruſſian nobleman, is editor of the following works: 1. "A Journal of Peter the Great," in 2 vols. 4to, which he found in the archives, and publiſhed by order of the empreſs. It conſiſts of eight books, five of which were corrected by Peter himſelf. The firſt volume begins with the inſurrection of the Strelitz in 1698, and finiſhes with the year 1714; and the ſecond concludes with the peace of Nyſtadt in 1721. The learned editor has added ſeveral remarks, and ſome important pieces from the Ruſſian archives. 2. "The Ruſſian Hiſtory, by an antient Annaliſt, from the beginning of the reign of Nolodimir Monomoka in 1114, to 1472," in which the author particularly dwells upon the civil feuds in the city of Novogorod, and its ſubjection to Ivan Vaſſilievitch I. 3. "The Life of Peter the Great,"

n the Ruſſian language, firſt publiſhed at Venice; which the prince reprinted in 1774, and, according to his uſual cuſtom, enriched with many hiſtorical obſervations. His own works are, "An Account of the Ruſſian Impoſtors:" amongſt theſe is the Life of Demetrius, which is chiefly drawn from the ſame ſources as thoſe which Mr. Muller conſulted in his relation of the ſame period. But this noble author's great work which next comes under conſideration, is his "Hiſtory of Ruſſia, from the earlieſt Times." He has already publiſhed 3 vols. 4to, which finiſh with the reign of Demetrius Donſki, who died in 1389. The fourth volume was in the preſs in the year 1778; but we are not certain whether it has yet made its appearence. Mr. Coxe ſays, he read with great pleaſure the German tranſlation of this performance, which appears to have been a moſt valuable addition to the hiſtory of the North. The author has had acceſs to the imperial archives; he draws his information from the moſt antient and unqueſtionable ſources; is particularly exact in quoting his authorities; and ranges the events in chronological ſeries with great perſpicuity.

SHERIDAN (Thomas), D.D. the intimate friend of Dean Swift, is ſaid by Shield, in Cibber's "Lives of the Poets," to have been born about 1684, in the county of Cavan, where, according to the ſame authority, his parents lived in no very elevated ſtate. They are deſcribed as being unable to afford their ſon the advantages of a liberal education; but he, being obſerved to give early indications of genius, attracted the notice of a friend to his family, who ſent him to the college of Dublin, and contributed towards his ſupport while he remained there. He afterwards entered into orders, and ſet up a ſchool in Dublin, which long maintained a very high degree of reputation, as well for the attention beſtowed on the morals of the ſcholars, as for their proficiency in literature. So great was the eſtimation in which this ſeminary was held, that it is aſſerted to have produced in ſome years the ſum of one thouſand pounds. It does not appear that he had any conſiderable preferment; but his intimacy with Swift, in 1725, procured for him a living in the South of Ireland, worth about 150l. a year, which he went to take poſſeſſion of, and, by an act of inadvertence, deſtroyed all his future expectations of riſing in the church; for, being at Corke on the firſt of Auguſt, the anniverſary of king George's birth-day, he preached a ſermon, which had for its text, "Sufficient for the day is the evil thereof." On this being known, he was ſtruck out of the liſt of chaplains to the lord-lieutenant, and forbidden the caſtle.

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This living Dr. Sheridan afterwards changed for that of Dunboyne, which, by the knavery of the farmers and power of the gentlemen of the neighbourhood, fell as low as 80l. per annum. He gave it up for the free ſchool of Cavan, where he might have lived well in ſo cheap a country on 80l. a year ſalary, beſides his ſcholars; but the air being, as he ſaid, too moiſt and unwholeſome, and being diſguſted with ſome perſons who lived there, he ſold the ſchool for about 400l. and having ſoon ſpent the money, he grew into diſeaſes, and died Sept. 10, 1738, in his 55th year.

Lord Corke has given the following character of him: "Dr. Sheridan was a ſchool-maſter, and in many inſtances perfectly well adapted for that ſtation. He was deeply verſed in the Greek and Roman languages, and in their cuſtoms and antiquities. He had that kind of good-nature which abſence of mind, indolence of body, and careleſsneſs of fortune, produced; and although not over ſtrict in his own conduct, yet he took care of the morality of his ſcholars, whom he ſent to the univerſity remarkably well founded in all kinds of claſſical learning, and not ill-inſtructed in the ſocial duties of life. He was ſlovenly, indigent, and chearful. He knew books much better than men; and he knew the value of money leaſt of all. In this ſituation, and with this diſpoſition, Swift faſtened upon him as upon a prey with which he intended to regale himſelf whenever his appetite ſhould prompt him." His lordſhip then mentions the event of the unlucky ſermon, and adds, "this ill-ſtarred, good-natured, improvident man returned to Dublin, unhinged from all favour at court, and even baniſhed from the caſtle. But ſtill he remained a punſter, a quibbler, a fiddler, and a wit. Not a day paſſed without a rebus, an anagram, or a madrigal. His pen and his fiddleſtick were in continual motion, and yet to little or no purpoſe, if we may give credit to the following verſes, which ſhall ſerve as the concluſion of his poetical character:

"With muſic and poetry equally bleſs'd,
"A bard thus Apollo moſt humbly addreſs'd:
"Great author of poetry, muſic, and light,
"Inſtructed by thee, I both fiddle and write;
"Yet unheeded I ſcrape, or I ſcribble, all day,
"My tunes are neglected, my verſe flung away.
"Thy ſubſtitute here, Vice Apollo, diſdains
"To vouch for my numbers, or liſt to my ſtrains.
"Thy manual ſign he refuſes to put
"To the airs I produce from the pen or the gut:
"Be thou then propitious, great Phœbus, and grant
"Relief, or reward, to my merit or want.

" Though the Dean and Delany tranſcendently ſhine,
" O! brighten one ſolo or ſonnet of mine:
" Make one work immortal; 'tis all I requeſt.
" Apollo look'd pleas'd, and, reſolving to jeſt,
" Replied—Honeſt friend, I've conſider'd your caſe,
" Nor diſlike your unmeaning and innocent face.
" Your petition I grant, the boon is not great,
" Your works ſhall continue, and here's the receipt;
" On rondeaus hereafter your fiddle-ſtrings ſpend,
" Write verſes in circles, they never ſhall end."

One of the volumes of Swift's Miſcellanies conſiſts almoſt entirely of letters between him and the dean. He publiſhed a proſe tranſlation of Perſius; to which he added the beſt notes of former editors, together with many judicious ones of his own. This work was printed at London, 1739, in 12mo.

SHERIDAN (Frances), wife to Thomas Sheridan, M. A. was born in Ireland about the year 1724, but deſcended from a good Engliſh family which had removed thither. Her maiden name was Chamberlaine, and ſhe was grand-daughter of Sir Oliver Chamberlaine. The firſt literary performance by which ſhe diſtinguiſhed herſelf was a little pamphlet at the time of a violent party-diſpute relative to the theatre, in which Mr. Sheridan had newly embarked his fortune. So well-timed a work exciting the attention of Mr. Sheridan, he by an accident diſcovered his fair patroneſs, to whom he was ſoon afterwards married. She was a perſon of the moſt amiable character in every relation of life, with the moſt engaging manners. After lingering ſome years in a very weak ſtate of health, ſhe died at Blois, in the South of France, in the year 1767. Her "Sydney Biddulph" may be ranked with the firſt productions of that claſs in ours, or in any other language. She alſo wrote a little romance in one volume, called, "Nourjahad," in which there is a great deal of imagination, productive of an admirable moral. And ſhe was the authoreſs of two comedies; "The Diſcovery" and "The Dupe."

SHERLOCK (Dr. William), an Engliſh divine, was born in Southwark about 1641, and educated at Eton ſchool, where he diſtinguiſhed himſelf by the vigour of his genius and application to his ſtudies. Thence he removed to Peter Houſe in Cambridge, where he took a bachelor of arts degree in 1660, and a maſter's in 1665; and, four years after, became rector of St. George's, Botolph Lane, in London. In 1680, he took a doctor of divinity's degree; and, the following year, was collated to a prebend of St. Paul's. Soon after this,

this, he was choſen maſter of the Temple, and had the rectory of Thetfield in Hertfordſhire. After the Revolution, he was ſuſpended from his preferments, for refuſing the oaths to William and Mary; but at laſt took them; and in 1691 was made dean of St. Paul's. He was the author of near fifty books and pamphlets, the greater part of which were of the controverſial kind. He wrote ſeveral pieces againſt the Papiſts, in the reign of James II: he had a terrible controverſy with South upon the doctrine of the Trinity: he wrote againſt the Socinians and againſt the Diſſenters: and he was obliged to defend himſelf againſt the clamours and attacks of the Nonjurors, after he had conſented to take the oaths. This he did in a piece, intituled, "The Caſe of the Allegiance due to the Sovereign Princes ſtated and reſolved, according to Scripture and Reaſon, and the principles of the Church of England, with a more particular reſpect to the Oath lately enjoined of Allegiance to their preſent Majeſties King William and Queen Mary, 1690," 4to. He was the author alſo of ſeveral works, not controverſial; and his "Practical Treatiſe on Death," in particular, has been highly valued and very much read. He died at Hampſtead June 19, 1707, in his 67th year; and was interred in the cathedral of St. Paul. He left two ſons and two daughters: the eldeſt of his ſons was Dr. Thomas Sherlock, the late biſhop of London. Burnet ſays, that "he was a clear, polite, and a ſtrong writer, but apt to aſſume too much to himſelf, and to treat his adverſaries with contempt. This created him many enemies, and made him paſs for an inſolent haughty man."

SHERLOCK (Dr. Thomas), biſhop of London, was the ſon of Dr. William Sherlock, and born in 1678. He was ſent, after a proper preparation, to Catharine Hall, in Cambridge, where he took his degrees, and of which he became maſter. He diſcovered early not only great parts, with deep and extenſive learning, but alſo great wiſdom, policy, and talents for governing: and it was in alluſion to this part of his character, that Dr. Bentley, during his ſquabbles at Cambridge, gave him the nickname of Cardinal Alberoni. This we learn from a piece written againſt Bentley, in 1720, by Dr. Middleton; who, in oppoſition to the ſaid doctor and his adherents, calls Sherlock "the principal champion and ornament of both church and univerſity."

He was made maſter of the Temple very young, upon the reſignation of his father; and, what is very remarkable, this maſterſhip was held ſucceſſively, by father and ſon, for more than ſeventy years. His firſt appearance as an author, as far as we are able to diſcover, was in the way of controverſy, and

that too carried on with uncommon warmth and ſpirit. He was at the head of the oppoſition againſt Hoadly, then biſhop of Bangor: during which conteſt he publiſhed a great number of pieces. One of the principal is intituled, "A Vindication of the Corporation and Teſt Acts: in Anſwer to the Biſhop of Bangor's Reaſons for the Repeal of them. To which is added a ſecond part, concerning the Religion of Oaths, 1718," 8vo. He was dean of Chicheſter, as well as maſter of the Temple, when he wrote this. The biſhop of Bangor anſwered him in a piece intituled, "The common Rights of Subjects defended, and the Nature of the Sacramental Teſt conſidered, 1719," 8vo: yet, while he oppoſed ſtrenuouſly the principles of his antagoniſt, he gave the ſtrongeſt teſtimony that could be of his abilities; for, in the beginning of his preface, he calls his own book "An Anſwer to the moſt plauſible and ingenious Defence, that, he thinks, has ever yet been publiſhed, of excluding men from their acknowledged civil Rights, upon the account of their differences in Religion, or in the circumſtances of Religion." Sherlock replied to the biſhop, in a ſmall pamphlet, wherein he ſets forth "The true Meaning and Intention of the Corporation and Teſt Acts aſſerted, &c. 1719," 8vo.

About three years after, Mr. Collins publiſhed his famous book, intituled, "A Diſcourſe of the Grounds and Reaſons of the Chriſtian Religion:" where he endeavours to fix the evidences of it chiefly, if not ſolely, upon the prophecies of the Old Teſtament; and then explains theſe prophecies in ſuch a manner, as that they may ſeem to have no better foundation than the *Divination* among the heathens; "who learnt," ſays he, "that art in ſchools, or under diſcipline, as the Jews did propheſying in the ſchools and colleges of the prophets." This work occaſioned many pieces to be written upon the ſubject of prophecy; and, though Sherlock did not enter directly into the controverſy, yet he took an opportunity of communicating his ſentiments, in ſix diſcourſes delivered at the Temple Church, in April and May, 1724. Theſe Diſcourſes he publiſhed the year after, with this title, "The Uſe and Intent of Prophecy, in the ſeveral ages of the world," 8vo: where we have a regular ſeries of prophecies, deduced through the ſeveral ages from the beginning, and preſented to us in a connected view; together with the various degrees of light diſtinctly marked out, which were ſucceſſively communicated in ſuch a manner, as to anſwer the great end of religion and the deſigns of providence, till the great events to which they pointed ſhould receive their accompliſhment. Theſe diſcourſes have been exceedingly admired, and gone through ſeveral editions. The fourth, corrected and enlarged, was

was publiſhed in 1744, 8vo; to which are added, "Four Diſſertations: 1. 'The Authority of the ſecond Epiſtle of St. Peter.' 2. 'The Senſe of the Antients before Chriſt, upon the Circumſtances and Conſequences of the Fall.' 3. 'The bleſſing of Judah,' Gen. xlix. 4. 'Chriſt's Entry into Jeruſalem." Three of theſe diſſertations, if we miſtake not, accompanied the diſcourſes from their firſt publication; the fourth was added afterwards. In 1749, Sherlock, then biſhop of London, publiſhed "An Appendix to the ſecond Diſſertation, being a farther enquiry into the Moſaic account of the Fall." 8vo. An advertiſement is prefixed, ſetting forth, that the diſſertation was drawn up ſome years ſince, and intended as an examination of the objections made to the Hiſtory of the Fall by the author of the "Literal Scheme of Prophecy;" but, that author being dead, was now publiſhed, not in anſwer to him, but to all who call in queſtion, or are offended with, the Hiſtory of the Fall, as it ſtands recorded by Moſes. Whether Dr. Middleton, who had ridiculed the "Literal Hiſtory of the Fall," took himſelf to be particularly aimed at here, or whether he acted from other private motives of reſentment, we know not; but he publiſhed the year after, 1750, a ſharp and ſatirical "Examination of the Diſcourſes upon Prophecy, with Animadverſions upon this Diſſertation:" in which he undertakes to explain and affirm theſe four points: 1. "That the uſe of Prophecy, as it was taught and practiſed by Chriſt, his Apoſtles, and Evangeliſts, was drawn entirely from ſingle and ſeparate predictions, gathered by them from the books of the Law and the Prophets, and applied, independently on each other, to the ſeveral acts and circumſtances of the life of Jeſus, as ſo many proofs of his Divine Miſſion; and, conſequently, that his Lordſhip's pretended chain of Antediluvian Prophecies is nothing elſe but a fanciful conceit, which has no connection at all with the evidences of the Goſpel." 2. "That the Biſhop's expoſition of his text is forced, unnatural, and inconſiſtent with the ſenſe of St. Peter, from whoſe epiſtle it is taken." 3. "That the hiſtorical Interpretation, which he gives to the account of the Fall, is abſurd and contradictory to reaſon; and that the ſaid account cannot be conſidered under any other character than that of Allegory, Apologue, or Moral Fable." 4. "That the Oracles of the Heathen World, which his Lordſhip declares to have been given out by the Devil, in the form of a Serpent, were all impoſtures, wholly managed by human craft, without any ſupernatural aid or interpoſition whatever."

In 1728 he was preferred to the biſhopric of Bangor, and tranſlated thence to Saliſbury in 1734. In 1747, upon the death of Potter, he had an offer made him of the archbiſhopric of

of Canterbury, but declined it on account of the very ill ſtate of health he was then in: yet, recovering in a good degree, he ventured to ſucceed Gibſon in the ſee of London the year after. But bodily infirmities began to affect him very much; and, though for three or four years he applied himſelf to buſineſs, and made one general viſitation of his dioceſe in perſon, yet he was then viſited with a very terrible illneſs, which deprived him almoſt firſt of the uſe of his limbs, and then of his ſpeech, inſomuch that he could not be underſtood but by thoſe who were conſtantly about him. Still the powers of his underſtanding continued in their full vigour; and under this weak ſtate of body, in which he lay many years, he reviſed, corrected, and publiſhed, 4 vols. of Sermons in 8vo; which, beſides the excellences they have in common with the beſt productions in this way, are particularly to be admired for their ingenuity and elegance. He died July 18, 1761, in his 84th year; having for ſome years ceaſed to enjoy himſelf with comfort, or to interfere at all with the affairs of the world.

"His learning," ſays Dr. Nicholls, "was very extenſive: God had given him a great and an underſtanding mind, a quick comprehenſion, and a ſolid judgement. Theſe advantages of nature he improved by much induſtry and application; and in the early part of his life had read and digeſted well the antient authors, both Greek and Latin, the philoſophers, poets, and orators: from whence he acquired that correct and elegant ſtyle, which appears in all his compoſitions. His knowledge in divinity was obtained from the ſtudy of the moſt rational writers of the church, both antient and modern: and he was particularly fond of comparing ſcripture with ſcripture, and eſpecially of illuſtrating the epiſtles and writings of the apoſtles, which he thought wanted to be more ſtudied, and of which we have ſome ſpecimens in his own diſcourſes. His ſkill in the civil and canon law was very conſiderable; to which he had added ſuch a knowledge of the common law of England, as few clergymen attain to. This it was that gave him that influence in all cauſes where the church was concerned; as knowing preciſely what it had to claim from its conſtitutions and canons, and what from the common law of the land." Nicholls then mentions his conſtant and exemplary piety, his warm and fervent zeal in preaching the duties and maintaining the doctrines of Chriſtianity, and his large and diffuſive munificence and charity. "The inſtances of his public charities," ſays he, "both in his life-time and at his death, are great, and like himſelf. He has given large ſums of money to the corporation of clergymen's ſons, to ſeveral of the hoſpitals, and to the ſociety for propagating the goſpel in foreign parts: and at the inſtance of the ſaid ſociety, he conſented to print

print at his own charge an impreſſion of two thouſand ſets of his valuable diſcourſes at a very conſiderable expence; and they have been actually ſent to all the iſlands and colonies in America; and, by the care of the governors and clergy, it is hoped that by this time they are all properly diſtributed among the people of thoſe reſpective colonies, to their great improvement in the knowledge of rational and practical Chriſtianity. And, to mention one inſtance more of his great charity and care for the education of youth, he has given to Catharine Hall in Cambridge, the place of his education, his valuable library of books, and donations for the founding a librarian's place, and a ſcholarſhip.

SHERLOCK (RICHARD), was a native of Oxton, in Werral, in the county of Cheſter. He received part of his education at Magdalen hall, in Oxford, whence he removed to Trinity college, Dublin. He was ſome time a miniſter of ſeveral pariſhes in Ireland; but during the civil war he came to England, and was made chaplain to one of his Majeſty's regiments at Nantwich, in Cheſhire. About the time of the reſtoration he was made doctor of divinity in the univerſity of Dublin; and was, by favour of his patron, James earl of Derby, preferred to the rich benefice of Winwick. He was a very charitable man, and relieved the diſtreſſed from principle of heart. His chief work is his "Practical Chriſtian;" to which, in the ſixth edition, is prefixed his life, written by Dr. Thomas Wilſon, the primitive biſhop of Sodor and Man. He died June 20, 1689, aged 76.

SHIRLEY (JAMES), an Engliſh dramatic writer and poet, was of an antient family, and born about 1594, in the pariſh of St. Mary Wool-Church, London. He was educated at Merchant-Taylors ſchool, and thence removed to St. John's-college in Oxford; where Laud, then preſident of that college, conceived a great affection for him, on account of his excellent parts; yet would often tell him, as Wood relates, that "he was an unfit perſon to take the ſacred function upon him, and ſhould never have his conſent;" becauſe Shirley had then a large mole upon his left cheek, which ſome eſteemed a deformity. Afterwards, leaving Oxford without a degree, he went to Cambridge, where it is preſumed he took the degree in arts; for he ſoon after entered into orders, and took a cure at or near St. Alban's, in Hertfordſhire. Mean while, growing unſettled in his principles, he changed his religion for that of Rome, left his living, and taught a grammar ſchool in the town of St. Albans; but, this employment being uneaſy to him, he retired to London, lived in Gray's-inn, and ſet himſelf heartily to write plays. By this he gained, not only a comfortable livelihood, but alſo very great reſpect and encouragement

ragement from perſons of quality; eſpecially from Henrietta Maria, Charles Iſt's queen, who made him her ſervant. When the rebellion broke out, he was obliged to leave London and his family; for he had a wife and children: and, being invited by his patron, William Earl of Newcaſtle, to take his fortune with him in the wars, he attended his lordſhip. Upon the decline of the king's cauſe, he retired to London; where, among other of his friends, he found Thomas Stanley, eſq. author of the "Lives of the Philoſophers," who ſupported him for the preſent. The acting of plays being prohibited, he then returned to his old occupation of teaching ſchool, which he did in White Friars; and educated many youths, who afterwards proved eminent men. At the Reſtoration, ſeveral of his plays were brought upon the theatre again; and it is probable he ſubſiſted very well, though it does not appear how. In 1666 he was forced, with his ſecond wife Frances, by the great fire in September, from his houſe near Fleet-ſtreet, into the pariſh of St. Giles's in the fields, where, being extremely affected with the loſs and terror that fire occaſioned, they both died within the ſpace of twenty-four hours, and were both interred in the ſame grave, Oct. the 29th.

Beſides thirty-ſeven plays, tragedies and comedies, printed at different times, he publiſhed a volume of poems in 1646, 8vo, with his portrait before them; and three tracts relating to grammar. He aſſiſted his patron the earl, afterwards duke of Newcaſtle, in compoſing ſeveral plays, which the duke publiſhed; as likewiſe Mr. John Ogilby, in his tranſlation of Homer and Virgil, with writing notes on them. Wood tells us, that "he was the moſt noted dramatic poet of his time;" and Langbaine calls him "one of ſuch incomparable parts, that he was the chief of the ſecond-rate poets, and by ſome even equal to Fletcher himſelf."

There was one Mr. HENRY SHIRLEY, a contemporary of our author, who wrote a tragedy called "The Martyred Soldier;" which was often acted with general applauſe. It was printed in 1631, and dedicated by the publiſher J. K. to Sir Kenelm Digby; the author being then dead.

SHORE (JANE), the celebrated concubine of our licentious Edward IV. was the wife of Mr. Matthew Shore, a goldſmith in Lombard-ſtreet, London. Kings are ſeldom unſucceſsful in their amorous ſuits; therefore there was nothing wonderful in Mrs. Shore's removing from Lombard-ſtreet to ſhine at court as the royal favourite. Hiſtorians repreſent her as extremely beautiful, remarkably chearful, and of moſt uncommon generoſity; the king, it is ſaid, was no leſs captivated with her temper than with her perſon: ſhe never made uſe of her influence over him to the prejudice of any

any one; and, if ſhe ever importuned him, it was in favour of the unfortunate. After the death of Edward, ſhe attached herſelf to the lord Haſtings; and when Richard III. cut off that nobleman as an obſtacle to his ambitious ſchemes, Jane Shore was arreſted as an accomplice, on the ridiculous accuſation of witchcraft: this however terminated only in a public penance; excepting that Richard rifled her of all her little property. But, whatever ſeverity might have been exerciſed toward her, it appears that ſhe was alive, though ſufficiently wretched, under the reign of Henry VIII. when Sir Thomas More ſaw her poor, old, and ſhrivelled, without the leaſt trace of her former beauty. Mr. Rowe, in his tragedy of Jane Shore, has adopted the popular ſtory, related in the old hiſtorical ballad, of her periſhing by hunger in a ditch where Shoreditch now ſtands. But Stow aſſures us that ſtreet was ſo named before her time.

SHOVEL (Sir Cloudesley), born about 1650, of parents in middling circumſtances, and put apprentice to ſome mean trade, to which he applied himſelf for ſome years; but finding no appearance of raiſing his fortune in that way, he betook himſelf to ſea, under the protection of Sir Chriſtopher Mynns, with whom, and it is to his honour to relate it, he went as a cabbin-boy, but, applying himſelf very aſſiduouſly to the ſtudy of navigation, ſoon became an able ſeaman, and quickly arrived at preferment. In 1674, our merchants in the Mediterranean being very much diſtreſſed by the piratical ſtate of Tripoly, a ſtrong ſquadron was ſent into thoſe parts under the command of Sir John Narborough, who arrived before Tripoly in the ſpring of the year, and found all things in good order for his reception. Being, according to the nature of his inſtructions, deſirous to try negotiation rather than force, he thought proper to ſend Shovel to demand ſatisfaction for what was paſt, and ſecurity for the time to come. Shovel went on ſhore, and delivered his meſſage with great ſpirit; but the Dey, deſpiſing his youth, treated him with much diſreſpect, and ſent him back with an indefinite anſwer. Shovel, on his return to the admiral, acquainted him with ſome things he had obſerved on ſhore. Sir John ſent him back with another meſſage, and well furniſhed him with proper rules for conducting his enquiries and obſervations The Dey's behaviour was worſe the ſecond time. When Shovel returned, he aſſured the admiral it was very practicable to burn the ſhips in the harbour, notwithſtanding their lines and forts; accordingly, in the night of the 4th of March, Shovel, with all the boats in the fleet, filled with combuſtible matter, went boldly into the harbour, and met with more ſucceſs, in deſtroying the enemies ſhips, than could have been expected.

Of

Of this Sir John Narborough gave ſo honourable account in all his letters, that the next year Shovel had the command given him of the Sapphire, a fifth rate; whence he was not long after removed into the James galley, a fourth rate, in which he continued till the death of Charles II. There were ſome reaſons which engaged king James to employ captain Shovel, though he was a man far from being in his favour: accordingly he was preferred to the Dover, in which ſituation he was when the Revolution took place.

He was in the firſt battle, that of Bantry-bay, in the Edgar, a third-rate; and ſo diſtinguiſhed himſelf by courage and conduct, that, when king William came down to Portſmouth, he conferred on him the honour of knighthood. In 1690, he was employed in conveying king William and his army into Ireland, who was ſo highly pleaſed with his diligence and dexterity, that he did him the honour to deliver him a commiſſion of rear admiral of the blue with his own hand. Juſt before the king ſet out for Holland, in 1692, he made him rear admiral of the red, at the ſame time appointing him commander of the ſquadron that was to convoy him thither. On his return, Shovel joined admiral Ruſſell with the grand fleet, and had a ſhare in the glory of the victory at La Hogue. In 1700 he was ſent to bring the ſpoils of the Spaniſh and French fleets from Vigo. In 1703, he commanded the grand fleet up the Streights; where he protected our trade, and did all that was poſſible to be done for the relief of the Proteſtants then in arms in the Cevennes; and countenanced ſuch of the Italian powers as were inclined to favour the allies. In 1704 he was ſent, with a powerful ſquadron, to join Sir George Rooke, who commanded a grand fleet in the Mediterranean, and had his ſhare in the action off Malaga. Upon his return he was preſented to the queen by prince George, as lord high admiral, and met with a very gracious reception; and was next year employed as commander in chief. In 1705, when it was thought neceſſary to ſend both a fleet and army to Spain, Sir Cloudeſley accepted the command of the fleet jointly with the earls of Peterborough and Monmouth, which ſailed to Liſbon, thence to Catalonia, and arrived before Barcelona on the 12th of Auguſt; and it was chiefly through his activity, in furniſhing guns for the batteries and men to play them, and aſſiſting with his advice, that the place was taken.

After the unſucceſsful attempt upon Toulon, in which Sir Cloudeſley performed all in his power, he bore away for the Streights; and ſoon after reſolved to return home. He left Sir Thomas Dilkes at Gibraltar, with nine ſhips of the line, for the ſecurity of the coaſts of Italy: and then proceeded with

with the remainder of the fleet, conſiſting of ten ſhips of the line, four fire-ſhips, a ſloop and a yacht, for England. Oct. 22, he came into the ſoundings, and had ninety fathom water. About noon he lay-by; but at ſix in the evening he made ſail again, and ſtood away under his courſes, believing, as it is ſuppoſed, that he ſaw the light on Scilly. Soon after which, ſeveral ſhips of his fleet made the ſignal of diſtreſs, as he himſelf did; and ſeveral periſhed, beſides the admiral's: there were on-board the Aſſociation, with him, his ſons in law and many young gentlemen of quality. His body was thrown aſhore the next day upon the iſland of Scilly, where ſome fiſhermen took him up; and, having ſtolen a valuable emerald-ring from his finger, ſtripped and buried him. This coming to the ears of Mr. Paxton, who was purſer of the Arundel, he found out the fellows, declared the ring to be Sir Cloudeſley Shovel's, and obliged them to diſcover where they had buried the body; which he took up and carried on-board his own ſhip to Portſmouth. It was thence conveyed to London; and buried in Weſtminſter-abbey with great ſolemnity, where a monument was afterwards erected to his memory by the queen's direction.

Sir Cloudeſley Shovel was, at the time of his death rear-admiral of England, admiral of the white, commander in chief of her majeſty's fleets, and one of the council to prince George of Denmark, as lord high admiral of England. He married the widow of his patron Sir John Narborough, by whom he left two daughters, co-heireſſes.

SHOWER (John). He was born in London 1660, and educated in the academy kept by Mr. Doolittle at Iſlington. In the ſame academy were ſeveral other ſtudents, who afterwards made a conſiderable figure in the world, particularly the celebrated Sir Richard Blackmore: ſix of theſe ſtudents made the tour of Europe; and in ſome places their imprudences involved them in troubles. In 1687, when king James's toleration came out, Mr. Shower was ordained miniſter of a congregation in Jewin-ſtreet, where his popular abilities procured him much reſpect. He was the author of ſeveral works: but the moſt conſiderable are, his "Sacramental Sermons," and "Reflections on Time and Eternity." He died at Hoxton 1718, aged 58.

SHREWSBURY (Elizabeth, Counteſs of). This lady, not more remarkable for her honourable alliances than her tranquillity of life through a variety of circumſtances, was the daughter and ſole heireſs of John Hardwich, of Hardwich in Derbyſhire, eſq. Before ſhe was fourteen ſhe married Robert Barley of Derbyſhire eſq. a young gentleman of large fortune, who ſettled the whole of it upon her when he died.

She continued a widow twelve years, and then gave her hand to William Cavendiſh, of Chatſworth eſq. anceſtor of the preſent Duke of Devonſhire, by whom ſhe had, 1. Henry, who ſettled at Tutbury in Staffordſhire. 2. William, the firſt earl of Devonſhire. 3. Charles, father of William Duke of Newcaſtle. Alſo three daughters: 1. Frances, from whom the Pierpoints, dukes of Kingſton, were deſcended. 2. Elizabeth, married to Charles duke of Lenox, uncle of king James I. and father of Lady Arabella, who died a priſoner in the Tower. 3. Mary. Her third huſband was ſir William St. Low, who ſettled his whole eſtate upon her. Her fourth huſband was George earl of Shrewſbury, who died 1570. She was ſeventeen years keeper of Mary queen of Scots, and died 1607, aged 87, being interred under a fine monument in the church of Allhallows in Derby.

SHUTER (Edward), an excellent actor, born of obſcure parentage. His father was a chairman, who plied in the purlieus of Covent-garden. His education was low, and his circumſtances doubtful in early life: when young he was engaged with Mr. Chapman the actor, who employed him as a marker at his billiard-table; but, finding in him a genius for the ſtage, he had him taught ſuch theatrical manœuvres as attracted the notice of Mr. Macklin. Mr. Rich, patentee of Covent-garden theatre, firſt engaging him at a low price for his humour, granted him a larger ſtipend on his becoming the favourite of the town. From this period Shuter became an actor of conſequence: his company was ſought by the choice ſpirits of the age, whoſe vigils often interrupted his theatrical ſtudies. Hence he was frequently moſt erroneouſly deficient in his part, which brought on him the cenſure of the judicious, who frequently reprimanded him ſeverely in the public prints. But, as he aimed only at popularity and characteriſtic humour without being the chaſte actor, their ſtrictures had little or no effect. His Juſtice Clack and Midas will never be forgotten.

SIBBALD (Sir Robert). He was born at his paternal eſtate near Leſlie in Fifeſhire 1643, and was educated in St. Salvator's college, in the univerſity of St. Andrew, where he took his degrees, and then travelled into France and Italy. Being extremely curious in his enquiries after knowledge, he acquired the friendſhip of the moſt eminent perſons in the literary world; and, on his return to Scotland, projected the plan for eſtabliſhing a royal college of phyſicians in Edinburgh. He likewiſe planted the botanical garden, which has been ſince his time much improved. In 1686, he embraced the Romiſh religion; but, being afterwards aſhamed of that part of his conduct, he read his recantation in the church of Liberton, near Edinburgh. His practice in the phyſical line

was

was very extenſive; but moſt of his leiſure-hours were ſpent in ſtudying the antiquities of Scotland. He died at Edinburgh 1750, aged 62. He wrote "The Natural Hiſtory of Scotland," "The Hiſtory of Fifeſhire;" and ſeveral other curious articles.

SICINUS (DENTATUS), a Roman ſoldier, who for his extraordinary ſtrength and bravery was called ACHILLES ROMANUS. He is ſaid to have charged in a hundred and twenty battles, and to have received five and forty wounds with his face to the enemy, but not one upon his back. He was rewarded with eight golden coronets, and triumphed nine times with his generals. Gellius, lib. 2. cap. 11. Pliny, lib. 7, cap. 28. Lib. 22, cap. 5.

SIDNEY (Sir PHILIP), an Engliſh gentleman of great wit, learning, politeneſs, and courage, was the ſon of Sir Henry Sidney, by Mary, eldeſt daughter of John Dudley, duke of Northumberland; and born, as is ſuppoſed, at Penſhurſt in Kent, 1554. His Chriſtian name is ſaid to have been given him by his father from king Philip of Spain, then lately married to queen Mary of England. While he was very young he was ſent to Chriſt-Church in Oxford, where he continued till he was about ſeventeen, and then was ſent to travel. He was at Paris the 24th of Auguſt 1572, when the dreadful maſſacre of the Huguenots was made; and fled with other Engliſhmen to the houſe of Walſingham, the ambaſſador there from England. Thence he went ſoon after through Lorrain, and by Straſburg and Heidelberg to Frankfort. In Germany he became acquainted with Hubert Languet, whoſe letters to him in Latin were printed at Amſterdam in 1646. Sir Philip lived with him at Vienna for ſome months; and, Sept. 1573, went into Hungary, and thence into Italy, where he continued all the winter and moſt of the ſummer of 1574. He returned then to Germany, and about May 1575 to England. In 1576, he was ſent by the queen to Randolph Emperor of Germany, to condole on the death of Maximilian, and alſo to other princes of Germany: at which time, ſays Wood, he cauſed this inſcription to be written under his arms, which he then hung up in all places where he lodged, viz. "Illuſtriſſimi & generoſiſſimi viri Philippi Sidnæi Angli, pro regis Hiberniæ filii, Comitum Warwici & Leiceſtriæ nepotis, ſereniſſimæ Reginæ Angliæ ad Cæſarem legati." The year following, on his return, he viſited Don John of Auſtria, vice-roy in the Low-Countries for the king of Spain, and William prince of Orange; the former of whom, though at firſt receiving him careleſsly on account of his youth, yet, upon a cloſer converſe and better knowledge of him, ſhewed him higher marks of reſpect than

he did to the ambaſſadors of great princes. In 1579, though neither magiſtrate nor counſellor, he oppoſed the queen's intended marriage with the duke of Anjou, and gave his reaſons in a letter humbly addreſſed to her majeſty, which is printed in the "Cabala:" he preſented this addreſs at the deſire of ſome great perſon; his uncle Robert earl of Leiceſter, as Wood ſuppoſes. About the ſame time there happened a high quarrel between him and Edward Vere earl of Oxford: it was at a tennis-court, and about nothing; yet was brought before the queen, and probably occaſioned him to withdraw from court in 1580. It was during this retirement that he is ſuppoſed to have written his celebrated romance, called "Arcadia." In 1582, he was knighted by her majeſty. In 1585, he deſigned an expedition with Sir Francis Drake into America; but was reſtrained by the queen, and was made governor of Fluſhing and general of the horſe. Fluſhing was about that time delivered to her majeſty, as one of the cautionary towns. He diſtinguiſhed himſelf in both theſe poſts by his valour and prudence. July, 1586, he ſurprized Axil, and preſerved the lives and honour of the Engliſh army at the enterprize of Gravelin. In ſhort, his reputation and fame was ſo univerſal, that Sir Robert Naunton tells us, "he was in election for the kingdom of Poland; and that the queen refuſed to further his preferment, not out of emulation, but out of fear to loſe the jewel of his time." But the glory of this Marcellus of the Engliſh nation, as it ſhone exceedingly ſplendid for the time, ſo it was but ſhort-lived; for, Sept 22, 1586, he was wounded at the battle of Zutphen, and carried to Arnheim, where he languiſhed about three weeks, and died the 16th of October. His body was brought to England, and buried with great funeral pomp in St. Paul's cathedral: but he had no monument or inſcription over him. James, king of Scots, afterwards of England, honoured him with an epitaph of his own compoſition: the univerſity of Oxford publiſhed verſes to his memory, in 1587; and many members of Cambridge, as well as others, wrote poems on his death. He married the daughter and ſole heireſs of Sir Francis Walſingham, ſecretary of State; by whom he had one daughter, born in 1585, who was married to Roger Manners earl of Rutland, but died without iſſue. Sir Philip's widow afterwards became the wife of Robert Devereux, earl of Eſſex.

Though Sir Philip Sidney had as great a portion of fame for wit and learning as he had for fine breeding and courage during his life, yet it does not appear that any of his writings were publiſhed to the world till ſome time after his death. His "Arcadia," which is his chief work, was written for the uſe of his noble, virtuous, and learned, ſiſter

Mary, the wife of Henry earl of Pembroke, but not publiſhed; for, ſays Wood, he was not ſo fond, as Heliodorus was, of his amorous work, but deſired, upon his death-bed, to have it ſuppreſſed. It was nevertheleſs publiſhed, and ſo univerſally read and admired as to come to an eighth edition in 1633. Some ſmaller productions of his pen, as well in verſe as in proſe, were likewiſe communicated to the public; as, in 1595, "An Apology for Poetry," in proſe, which ſome have eſteemed his beſt performance. No man had ever higher honours paid to him, or greater encomiums laviſhed on him, than Sir Philip Sidney. "This ſhort-lived ornament of his noble family, and the Marcellus of the Engliſh nation," ſays Wood, "hath deſerved, and without diſpute or envy enjoyed, the moſt exalting praiſes of his own and of ſucceeding ages. The poets of his time, eſpecially Spenſer, reverenced him, not only as a patron but a maſter; and he was almoſt the only perſon, in any age, I will not except Mæcenas, that could teach the beſt rules of poetry, and moſt freely reward the performances of poets. He was a man of a ſweet nature, of excellent behaviour, of much, and withal of well-digeſted, learning; ſo that rarely wit, courage, and breeding, and other additional accompliſhments of converſation, have met in ſo high a degree in any ſingle perſon.—He was a ſtateſman, ſoldier, and ſcholar; a complete maſter of matter and language, as his immortal pen ſhews. His pen and his ſword have rendered him famous enough: he died by the one, and by the other he will ever live."

The language here uſed by Wood may ſerve as a ſpecimen of that ſort of panegyric, which has always been given to Sir Philip Sidney, as moſt juſtly his right; and it has been a kind of faſhion for all writers, when they have had occaſion to ſpeak of this undoubtedly very worthy and accompliſhed young gentleman, to ſpeak of him in this or the like ſtrain. For the ſingularity of the thing, therefore, we will tranſcribe a paſſage from a writer of the preſent age, wherein a very different eſtimate of it is made of his merit: after premiſing, that, if peradventure this writer hath valued it at too little, the world hath certainly been accuſtomed to value it at too much. Speaking of Sir Fulke Grevile, Lord Brooke, who piqued himſelf moſt on being, as he ſtyled himſelf on his tomb, THE FRIEND OF SIR PHILIP SIDNEY, and who has left us a life of him; he repreſents Sir Philip as "a man of much note in his time; but one of thoſe admired wits, who have loſt much of their reputation in the eyes of poſterity. A thouſand accidents of birth, court-favour, or popularity, concur ſometimes to gild a ſlender proportion of merit. After-ages, who look when thoſe beams are withdrawn, wonder

what attracted the eyes of the multitude. No man ſeems to me ſo aſtoniſhing an object of temporary admiration as the celebrated friend of the lord Brooke, the famous Sir Philip Sidney. The learned of Europe dedicated their works to him: the republic of Poland thought him at leaſt worthy to be in the nomination for their crown: all the muſes of England wept his death. When we at this diſtance of time enquire what prodigious merits excited ſuch admiration, what do we find? Great valour. But it was an age of heroes. In full of all other talents, we have a tedious, lamentable, pedantic, paſtoral romance, which the patience of a young virgin in love cannot wade through; and ſome abſurd attempts to fetter Engliſh verſe in Roman chains: a proof that this applauded author underſtood little of the genius of his own language. The few of his letters extant are poor matters: one to a ſteward of his father, an inſtance of unwarrantable violence By far the beſt preſumption of his abilities, to us, who can judge only by what we ſee, is a pamphlet publiſhed among the Sidney-papers, being an anſwer to the famous libel, called 'Leiceſter's commonwealth.' It defends his uncle with great ſpirit. What had been ſaid in derogation to their blood ſeems to have touched Sir Philip moſt He died with the raſhneſs of a volunteer, after having lived to write with the ſangfroid of Mademoiſelle Scuderi." To juſtify the charge of raſhneſs upon Sir Philip, this note is placed at the bottom of the page: "Queen Elizabeth ſaid of lord Eſſex, We ſhall have him knocked on the head like that raſh fellow Sidney."

SIDNEY (ALGERNON), an Engliſh gentleman, who ſet up Marcus Brutus for his pattern, and died like him in the cauſe of liberty, was ſecond ſon of Robert earl of Leiceſter by Dorothy, eldeſt daughter of Henry Percy, earl of Northumberland; and was born about 1617. Of his education, and how he ſpent the younger part of his life, we know nothing. During the civil wars he adhered to the intereſt of the parliament, in whoſe army he was a colonel; and was nominated one of the king's judges, though he did not ſit among them. He was a zealous republican; and on that account a violent enemy to Cromwell, after he had made himſelf protector. June 1659 he was appointed, by the council of ſtate, to go with Sir Robert Honeywood, and Bulſtrode Whitelocke, eſq. commiſſioners to the Sound, to mediate a peace between the kings of Sweden and Denmark: but Whitelocke obſerves, that himſelf was unwilling to undertake that ſervice, "eſpecially," ſays he, "to be joined with thoſe that would expect precedency of me, who had been formerly ambaſſador extraordinary to Sweden alone; and I knew well the

the over-ruling temper and height of colonel Sidney. I therefore endeavoured to excuſe myſelf, by reaſon of my old age and infirmities; but the council preſſed it upon me:" however, he was at laſt excuſed from going. While Sidney was at the court of Denmark, M. Terlon, the French ambaſſador there, had the confidence to tear out of a book of mottos in the king's library this verſe; which the colonel, according to the liberty allowed to all noble ſtrangers, had written in it:

"—— Manus hæc inimica tyrannis
"Enſe petit placidam ſub libertate quietem."

Lord Moleſworth, who relates this in the preface to his ſpirited account of Denmark, obſerves, that, "though M. Terlon underſtood not a word of Latin, he was told by others the meaning of the ſentence; which he conſidered as a libel upon the French government, and upon ſuch as was then ſetting up in Denmark by French aſſiſtance or example."

At the Reſtoration, Sidney would not perſonally accept of the oblivion and indemnity generally granted to the whole nation; but continued abroad till 1677. Then he returned to England, and obtained from the king a particular pardon, upon repeated promiſes of conſtant and quiet obedience for the future. Burnet obſerves, that he came back when the parliament was preſſing the king into the war, the court of France having obtained leave for him to return; and that, upon his doing all he could to divert the people from that war, ſome took him for a penſioner of France: while he in the mean time declared, to thoſe to whom he durſt ſpeak freely, that he knew it was a juggle; that our court was in an entire confidence with France; and had no other deſign in this ſhow of a war but to raiſe an army, and keep it beyond ſea till it was trained and modelled. In 1683, he was accuſed of being concerned in the Rye-Houſe plot; and, after lord Ruſſel had been examined, was next brought before the king and council. He ſaid, that he would make the beſt defence he could, if they had any proof againſt him, but would not fortify their evidence by any thing he ſhould ſay; ſo that the examination was very ſhort. He was arraigned for high treaſon before the chief juſtice Jeffreys, Nov. 1683; and found guilty. After his conviction he ſent to the marquis of Halifax, who was his nephew by marriage, a paper to be laid before the king, containing the main points of his defence upon which he appealed to the king, and deſired he would review the whole matter: but this had no other effect, except only to reſpite his execution for three weeks. When the warrant for his execution was brought, he told the ſheriff, that he did not

expoſtulate any thing upon his own account; for, the world was nothing to him: but he deſired it might be conſidered, how guilty they were of his blood, who had not returned a fair jury, but one packed, and as directed by the king's ſolicitor. He was beheaded on Tower-hill, where he delivered a written paper to the Sheriff, Dec. 7, 1683: but his attainder was reverſed, if that could make him any amends, in the firſt year of William and Mary. Burnet, who knew him perſonally, gives the following character of him: "he was," ſays he, "a man of moſt extraordinary courage; a ſteady man, even to obſtinacy; ſincere, but of a rough and boiſterous temper, that could not bear contradiction. He ſeemed to be a Chriſtian, but in a particular form of his own: he thought it was to be like a divine philoſophy in the mind; but he was againſt all public worſhip, and every thing that looked like a church. He was ſtiff to all republican principles; and ſuch an enemy to every thing that looked like monarchy, that he ſet himſelf in a high oppoſition againſt Cromwell when he was made protector. He had ſtudied the hiſtory of government in all its branches, beyond any man I ever knew."

He left behind him "Diſcourſes upon Government;' the firſt edition of which was in 1698, the ſecond in 1704, folio. To the ſecond is added the paper he delivered to the ſheriffs immediately before his death; with an alphabetical table. Some have eſteemed theſe diſcourſes of Sidney upon government ſo much as to eſteem them an ample compenſation for the loſs of Cicero's ſix books "De Republica:" it is certain, that they abound with ſtrong ſenſe and good learning, and ſhew their author to have been very conſummate in the ſcience of human nature and civil polity.

SIDONIUS (C. Sollius Apollinaris), a very ingenious and learned eccleſiaſtic of the fifth century, was deſcended of an illuſtrious family, his father and grandfather having been præfecti-prætorio in Gaul, and was born at Lyons about 430. He was educated with care, performed his ſtudies under the beſt maſters of that time, and became very ſkilful in all parts of literature, eſpecially in poetry. He married Papianilla, the daughter of Avitus, who, from præfectus-prætorio in Gaul, was raiſed to the imperial throne, after the death of Maximus. But Majorianus, whom Leo had taken into a partnerſhip of the empire, forced Avitus to lay down his crown, and came to beſiege the city of Lyons, where Sidonius had ſhut himſelf up. The city being taken, he fell into the hands of the enemy; but the reputation of his great learning procured him all the favour he could deſire: and, as a grateful acknowledgement of it, he made a panegyric

gyric in honour of Majorianus, which was ſo well taken, that the latter erected Sidonius's ſtatue in the city of Rome. The emperor Anthemius did more honourably requite the panegyric which Sidonius made in his honour, by making him governor of the city of Rome, and afterwards raiſed him to the dignity of a patrician; but he ſoon quitted his ſecular employment, and turned himſelf to the government of the church. The ſee of Clermont being vacant in 472, Sidonius, though yet no more than a layman, was choſen into it without competition; and, applying himſelf to ſuch ſtudies as were proper for his vocation, performed all the offices of a wiſe and good biſhop. Clermont being beſieged by the Goths, he encouraged the people to ſtand upon their defence, and would never conſent to the ſurrender of the city; ſo that, when it was delivered up, he was forced to fly, but was ſoon reſtored. Some time after, he was croſſed by two factious prieſts, who deprived him of the government of his church; but he was again ſettled with honour at the end of a year. He died in peace in 487, after he had been biſhop fifteen years.

He was a man learned above the age he lived in, ſkilled in all parts of literature and ſcience, of a ſubtle and penetrating wit, and an elegant writer, both in verſe and proſe. He wrote ſeveral things, none of which are extant, except nine books of Epiſtles, with about four and twenty poems interſperſed. There are few things in his letters which relate to religion or the church: but they contain a great variety of matters, which relate to learning and prophane hiſtory. They were publiſhed with notes by father Sirmond, at Paris, 1614, in 8vo; and, after his death, reprinted in 1652, with ſome additions, in 4to.

SIGNORELLI (Luca), a Florentine painter, was born at Cortona in 1439. He was ſo excellent at deſigning naked bodies, that from a piece, which he painted in a chapel of the great church at Orvieto, the famed Michael Angelo transferred ſeveral entire figures into his "Laſt Judgement." The following ſtory of him ſhews what an abſolute command he had over his paſſions. He had a ſon extremely handſome, and a youth of great hopes, who was unfortunately killed at Cortona. This ſon, infinitely beloved by him, was brought home: upon which he ordered his corpſe to be carried into his painting-room; and, having ſtripped him, immediately drew his picture, without ſhedding a tear. He painted a great deal for pope Sixtus IV, and died very rich in 1521.

SIGONIUS (Carolus), a moſt learned Italian, was of an ancient family of Modena, and born there in 1525. His father deſigned him for a phyſician, and ſent him to Bologna

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with that view; but he ſoon abandoned this purſuit, and gave himſelf up to Greek and Latin learning, which was more agreeable to his taſte and humour. He taught Greek firſt at Venice, then at Padua, and laſtly at Bologna. He had ſome literary diſputes with Robortellius and Gruchius upon Roman antiquities, in which he was exceedingly well verſed. He wrote a vaſt number of books: the moſt eſteemed of his works are, "De Republica Hebræorum;" "De Republica Athenienſium; "Hiſtoria de Occidentali Imperio;" and "De regno Italiæ." Lipſius, Caſaubon, Turnebus, and all the learned, ſpeak of him in terms of the profoundeſt reſpect; and very deſervedly; for, he was unqueſtionably a man of great judgement as well as learning, very exact and deep in reſearches, and of moſt unwearied diligence. He died in 1584, aged 60. His works were all collected, and printed at Milan in 1733 and 1734: they make ſix volumes in folio.

SILANION, a famous Athenian ſtatuary, who lived in the time of Alexander the Great, about the hundred and fourteenth Olympiad. The figure of Sappho; that of one Satyrus, who had gained ſeveral prizes at the Olympic exerciſes; and that of a wreſtler, called Demaratus; were reckoned his maſter-pieces; to which we may add a ſtatue of Apollodorus, a man of Silanion's profeſſion, who was very hard to pleaſe himſelf. This Apollodorus was repreſented by Silanion, as Pliny reports, breaking his own figures, and with all his chagrin and curioſity about him; which was expreſſed with ſo much life and nature, that it looked like anger itſelf. Pliny, lib. 34. cap. 8. Bayle, Diction. Hiſtor.

SILIUS ITALICUS (Caius), a Roman poet, and author of an epic poem in ſeventeen books, which contains an account of the ſecond Punic war, ſo famous in hiſtory for having decided the empire of the world in favour of the Romans. He was born in the reign of Tiberius, and is ſuppoſed to have derived the name of Italicus from the place of his birth; but whether he was born at Italica in Spain, or at Corfinium in Italy, which, according to Strabo, had the name of Italica given it during the ſocial war, is a point which cannot be known: though, if his birth had happened at either of theſe places, the grammarians will tell us, that he ſhould have been called Italicenſis, and not Italicus. When he came to Rome, he applied himſelf to the bar; and, by a cloſe imitation of Cicero, ſucceeded ſo well, that he became a celebrated advocate and moſt accompliſhed orator. His merit and character recommended him to the higheſt offices in the republic, even to the conſulſhip, of which he was poſſeſſed when Nero died. He is ſaid to have been aiding and aſſiſting

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in accuſing perſons of high rank and fortune, whom that wicked emperor had devoted to deſtruction: but he retrieved his character afterwards by a long and uniform courſe of virtuous behaviour. He held a principal place under the emperor Vitellius, which he executed ſo well that he preſerved his credit with the public. Veſpaſian ſent him as proconſul into Aſia, where he behaved with clean hands and unblemiſhed reputation. After having thus ſpent the beſt part of his life in the ſervice of his country, he bade adieu to public affairs, reſolving to conſecrate the remainder to a polite retirement and the Muſes. He had ſeveral fine villas in the country; one at Tuſculum, celebrated for having been Cicero's; and a farm near Naples, ſaid to have been Virgil's, and at which was his tomb, which Silius often viſited. Thus Martial compliments him on both theſe accounts:

"Silius hæc magni celebrat monumenta Maronis,
"Jugera facundi qui Ciceronis habet.
"Hæredem Dominumque ſui tumulique lariſque
"Non alium mallet nec Maro nec Cicero."

"Of Tully's ſeat my Silius is poſſeſs'd,
"And his the tomb where Virgil's aſhes reſt.
"Could thoſe great ſhades return to chooſe their heir,
"The preſent owner they would both prefer."

In theſe retirements he applied himſelf to poetry, led not ſo much by any great force of genius, which would certainly not have ſuffered him to ſtay till life was in the wane, and his imagination growing cold, as by his exceeding great love of Virgil, to whoſe memory he paid the higheſt veneration, and whoſe birth-day he is ſaid to have celebrated annually with more ſolemnity than his own. He has imitated him in his poem; and, though he falls entirely ſhort of him, yet he poſſeſſes many excellent qualities, and has diſcovered a great and univerſal genius, which would enable him to ſucceed in ſome degree in whatever he undertook. He ſpent many years in this manner; till at laſt he was ſeized with an incurable ulcer, which afflicted him with inſupportable pains, and drove him to put an end to his life by refraining from ſuſtenance. This was a common practice among the Romans, and, according to the principles of the Stoics, an act of bravery: though it is remarkable, that Atticus, who was an epicurean, died in the ſame manner.

Since we know little of Silius Italicus but what we learn from an epiſtle of the younger Pliny, we cannot do better than ſubjoin that epiſtle, or part of it at leaſt, as we find it tranſlated

lated by Mr. Melmoth; ſince it will not only confirm all that has been ſaid, but let the reader into ſome farther particulars concerning him.

PLINY TO CANINIUS.

"I am juſt now informed, that Silius Italicus has ſtarved himſelf to death at his villa near Naples. Having been afflicted with an impoſthume, which was deemed incurable, he grew weary of life under ſuch uneaſy circumſtances, and therefore put an end to it with the moſt determined courage. He had been extremely fortunate through the whole courſe of his days, excepting only the loſs of his younger ſon; however, that was made up to him in the ſatisfaction of ſeeing his eldeſt, who is of a more amiable character, attain the conſular dignity, and of leaving him in a very flouriſhing ſituation. He ſuffered a little in his reputation in the time of Nero, having been ſuſpected of forwardly joining in ſome of the informations which were carried on in the reign of that prince; but he made uſe of his intereſt in Vitellius with great diſcretion and humanity. He acquired much honour by his adminiſtration of the government of Aſia; and, by his approved behaviour after his retirement from buſineſs, cleared his character from that ſtain which his former intrigues had thrown upon it. He lived among the nobility of Rome without power, and conſequently without envy. Though he frequently was confined to his bed, and always to his chamber, yet he was highly reſpected and much viſited; not with a view to his wealth, but merely on account of his merit. He employed his time between converſing with men of letters, and compoſing of verſes; which he ſometimes recited, in order to try the ſentiments of the public: but he diſcovered in them more induſtry than genius. In the decline of his years he entirely quitted Rome, and lived altogether in Campania, whence even the acceſſion of the new emperor (Trajan) could not draw him; a circumſtance which I mention, as well to the honour of the prince, who was not diſpleaſed with that liberty, as of Italicus, who was not afraid to make uſe of it. He was reproached with being fond of all the elegances of the fine arts to a degree of exceſs. He had ſeveral villas in the ſame province; and the laſt purchaſe was always the chief favourite, to the neglect of the reſt. They were all furniſhed with large collections of books, ſtatues, and pictures, which he more than enjoyed, he even adored; particularly that of Virgil, of whom he was ſo paſſionate an admirer, that he celebrated the anniverſary of that poet's birth-day with more ſolemnity than his own; eſpecially at Naples, where he uſed to approach his tomb with as

as much reverence as if it had been a temple. In this tranquillity he lived to the 75th year of his age, with a delicate rather than a ſickly conſtitution. It is remarkable, that as he was the laſt perſon upon whom Nero conferred the conſular office, (that prince being killed during his conſulſhip), ſo he was the laſt alſo that ſurvived of all thoſe who had been raiſed by him to that dignity. When I conſider this, I cannot forbear lamenting the tranſitory condition of mankind Is there any thing in nature ſo ſhort and limited as human life, even in its moſt extended period? Does it not ſeem to you, my friend, but yeſterday, that Nero was upon the throne? and yet not one of all thoſe, who were conſuls in his reign, now remain!"

There have been many editions of Silius Italicus. A neat and correct one was publiſhed at Leipſic, 1696, in 8vo, with ſhort and uſeful notes by Cellarius: but the beſt is that "cum notis integris Variorum & Arnoldi Drakenborch. Traject. ad Rhen. 1717," 4to.

SIMEON STILITES, the inventor of the ſtrange and ridiculous diſcipline practiſed in the fifth century by ſuperſtitious perſons, called Stilites by the Greeks, and Sancti Columnares, or pillar-ſaints, by the Latins. This Simeon began his follies by changing the Shepherd's life for the auſterities of a monk. He paſſed thirty-ſeven years of a miſerable life upon the ſummits of different pillars, by which he attracted univerſal admiration and reverence. His example was followed by various inhabitants of Syria and Paleſtine, who miſtook this fanaticiſm for the ſuggeſtions of a true and holy religion. Simeon, the leader of this ſect, was born at Siſar, in the empire of Cilicia, about the year 392.

SIMON (Richard), a French critic and divine of great ſenſe and learning, was born at Dieppe in 1638, and commenced his ſtudies among the prieſts of the oratory in the ſame town. He quitted them for ſome time, and went to Paris, where he applied himſelf to divinity, and made a vaſt progreſs in the knowledge of the Oriental tongues, for which he had always a particular turn: but he returned to the oratory, and became a prieſt of it about 1660. In 1670, he began to preſent the public with things of a ſmaller kind: as, in this year, "Factum pour les Juifs de Metz, accuſés d'avoir tué un petit enfant Chrétien;" in 1674, a French tranſlation from the Italian of "Leo Modena's Hiſtory of the preſent Jews," with a ſupplement concerning the ſects of the Carraites and Samaritans, by himſelf; in 1675, another tranſlation from the Italian of a "Voyage to mount Libanus," by Jerome Dandini. But the firſt work of importance, and indeed the moſt important work he ever publiſhed, was his "Hiſtoire

" Hiſtoire Critique du Vieux Teſtament," or " Critical " Hiſtory of the Old Teſtament." It appeared in 1678, but was immediately ſuppreſſed by the intrigues and management of Meſſieurs du Port Royal; who pretended, that it contained things falſe and dangerous to religion and the church. It was reprinted the year after, and was ſo much admired for excellent learning and admirable criticiſm, that it became an object of attention to foreigners; and thus was publiſhed, in Latin at Amſterdam 1681, in Engliſh at London 1682. In the mean time, on account of ſome ſingularities, it laid a foundation for the diſputes which he afterwards had with Le Clerc, Iſaac Voſſius, Jurieu, and other learned men.

In 1684 he publiſhed " Hiſtoire de l'Origine & du Progrès des Revenus Eccléſiaſtiques," or, " The Hiſtory of the Riſe and Progreſs of Eccleſiaſtical Revenues," under the name of Jerome a Coſta; for it was very common with him to aſſume fictitious names. This work and the critical Hiſtory of the Old Teſtament " are read," ſays Voltaire, who calls Simon an excellent critic, " by all men of learning." A ſecond edition of it, with great additions, was printed at Francfort, as was the firſt, 1709, in 2 vols. 12mo. In 1684, he publiſhed, at London, " Diſquiſitiones Criticæ de variis per diverſa loca & tempora Bibliorum Editionibus, &c:" and in the ſame year, at the ſame place, came out an Engliſh tranſlation of it, with this title, " Critical Enquiries into the various editions of the Bible, printed in divers places and at ſeveral times, together with animadverſions upon a ſmall treatiſe of Dr. Iſaac Voſſius concerning the oracles of the Sibyls." There is great order, exactneſs, and learning, in this piece; and it may be conſidered as a very good abridgement of his " Critical Hiſtory of the Old Teſtament." In 1686, he publiſhed an anſwer to Le Clerc, who had printed a criticiſm upon this work the year before; and, upon Le Clerc's replying in 1686, another in 1687. He did not put his own name to theſe pieces, but called himſelf the Prior of Bolleville; at which place he then reſided.

In 1688 he publiſhed at Francfort, under the name of John Reuchlin, " Diſſertation Critique ſur la Nouvelle Bibliotheque des Auteurs Eccléſiaſtiques par Du Pin, &c;" in which he ſupports with great ſpirit ſome principles in his " Critical Hiſtory of the Old Teſtament," which had been contradicted by Du Pin. In 1689 came out his " Hiſtoire Critique du Texte du Nouveau Teſtament," an Engliſh verſion of which was publiſhed the ſame year at London; in 1690, " Hiſtoire Critique des verſions du Nouveau Teſtament;" in 1693, " Hiſtoire Critique des principaux Commentateurs du Nouveau Teſtament:" in all which, as indeed in every thing

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elſe he wrote, there appears great acuteneſs, great judgement, and great learning. In 1702 he publiſhed a French tranſlation of the New Teſtament, with critical remarks, in 2 vols. 8vo: it was cenſured by Cardinal de Noailles, and Boſſuet, biſhop of Meaux. In 1714, was publiſhed at Amſterdam, in 2 vols. 12mo, "Nouvelle Bibliotheque Choiſie, ou l'on fait connoître les bons livres en divers genres de littérature, & l'uſage qu'on en doit faire:" or, "A new ſelect library, which points out the good books in various kinds of literature, and the uſe to be made of them:" but this muſt be reckoned a poſthumous work; for, Simon died at Dieppe in April, 1712, in his 74th year.

He was the author and editor of other things, but they were of a ſmaller nature, and leſs conſiderable: it is ſufficient to have mentioned his principal works.

SIMON MAGUS, the father and founder of hereſy, and the firſt that diſturb'd the Chriſtian church, was born at Gitthon, in Samaria, where he is ſaid to have made himſelf famous by his magic powers. He was probably baptiſed by St. Philip about the year 34, and ſoon after offered to purchaſe, of the apoſtles Peter and John, the power of conferring the Holy Ghoſt; but his offer was rejected, and he ſolicited their prayers, and was by them exhorted to repent. According to Juſtin Martyr, and other ancient hiſtorians, he travelled as far as Rome; but they are perhaps in an error. The common ſtory of his death is fabulous; however, the curious reader may find ſome ſatisfaction from Van Dale's diſſertation "De Statua Simonis," on the ſubject of his tragical end. A thing ſo remarkable would not have eſcaped the notice of the Roman hiſtorians, the fathers, and biſhops of the firſt three centuries. The Simonians, the ſect to which he gave his name, did not ſubſiſt in any part of the earth 200 years afterwards. It was extinguiſhed, according to Donæus, by the Menandrian hereſy, for their doctrine and opinions.

SIMON (of DURHAM). He was a monk, firſt in the convent of Whiteby, and afterwards in that of Durham, during the reign of Edward III. as appears from his chronicle, which was written ſoon after the year 1343, when David II. of Scotland was taken priſoner. The time of his death is not certainly known; but probably it happened before the year 1357, becauſe he makes no mention of the reſtoration of king David. His chronicle, in MS. in the library at Durham, and a copy of it, was publiſhed at Oxford by Dr. Herne.

SIMONEAU (CHARLES), an ingenious French engraver, a native of Orleans, born 1639, and bred under Coypel and Chateau. He engraved for the Medallic Hiſtory of Louis XIV.

But he is beſt known by his magnificent print of Franche-Comté re-conquered. His portrait of the ducheſs of Orleans, after Rigaud, and his journey of Mary of Medicis, from Rubens, are reckoned among his beſt pieces. Died at Paris in 1728. Lewis Simoneau engraved in 168 plates, in 2 vols. folio, the "Hiſtory of printing and Engraving, and other mechanic Arts from 1694 to 1710."

SIMONIDES, an ancient Greek poet and philoſopher, was born at Ceos, an iſle in the Ægean ſea, about the 56th olympiad; and kept a ſchool, in his firſt years, at Carthea in that iſland, teaching the art of ſinging and dancing in the chorus. Then he left his country, and removed into Sicily; where, by his wiſdom and his verſe, he gained the eſteem and favour of the three greateſt men perhaps then in the world; Pauſanias general of Sparta, Themiſtocles the Athenian, and Hiero of Sicily, the wiſeſt and moſt moderate of the antient tyrants. He compoſed poems in almoſt every way, but eſpecially in the elegiac; and got as much honour as he gave to the four celebrated fights at Marathon, Thermopylæ, Salamis, and Platæa. By his elegy on the firſt of theſe battles, he won the prize from Æſchylus the tragedian. When he is repreſented by Quintilian and others as a moſt moving and paſſionate writer, they allude particularly to his Θρηνοι or Lamentations, mentioned by Suidas, which were ſo powerful in drawing tears from the readers, that Catullus uſes as a proverb —"Mœſtius lacrymis Simonideis." And for the ſame reaſon Horace, after he has been bewailing the miſeries of the Roman wars, and at laſt is willing to turn from that melancholy ſubject, cautions his muſe not to take up the lamentations of the Cæan Muſe inſtead of her own ſportive way:

"Sed ne relictis muſa procax jocis
"Ceæ retractes munera næniæ."

His wit was above the cenſure of the critics; but the common fault laid to his morals was extreme covetouſneſs. When he was taxed with this vice in his old age, his anſwer was, that he had rather leave riches to his enemies when he died, than be forced by poverty, while he lived, to ſeek the aſſiſtance of his friends. This does not ſhew a very gracious turn of mind; and yet, excepting this imputation of covetouſneſs, he is repreſented as a man of extraordinary piety. Tully has given us one inſtance, and recorded the reward of heaven upon it. "Happening," ſays he, "to find a dead corpſe expoſed on the ſhore, and taking care to give it a decent burial, he had a viſion of the dead man for whom he performed the pious office, admoniſhing him not to fail the next day, as he

he deſigned." Simonides obeyed; and his companions, putting to ſea, were all ſhipwrecked and drowned. But the nobleſt teſtimony of his wiſe way of thinking in religious matters, is that famous anſwer of his to Hiero, who aſked him, "what God was?" At firſt Simonides deſired a day's time to conſider: upon the expiration of that, he begged two days more; and when, upon a frequent redoubling of the time, Hiero demanded the reaſon of the delay; "becauſe," ſays Simonides, "the more I think on that ſubject, the more obſcure it ſeems." He is recorded, by Cicero and Quintilian, as the inventor of artificial memory; and they both give a remarkable inſtance of his excellence in that way, to which we refer the reader.

It is evidence enough of the eſteem the antients had for him, that we find Xenophon doing him the honour to make him a ſpeaker with Hiero, in his "Dialogue of Tyranny," and Plato, in his "Protagoras," introducing the great Socrates expounding his verſes, and, in another place, allowing him the glorious epithet of "Divine." It is plain they were all of Tully's opinion, and reſpected his wiſdom and learning in other matters, as much as his ſweet vein of poeſy. He is generally ſuppoſed to have been a very long-liver. Plutarch has an inſcription, which ſhews him to have won the poetic prize after he was eighty. Suidas allows him 89 years; and Lucian gives him above 90. If we believe the old Greek epigrams made on his perſon and works, he died in Sicily, and probably in the court of king Hiero. The little pieces that remain of him are placed together in Urſinus's collection, printed at Antwerp by Plantin, in 1568; and in other collections of the Minor poets.

SIMPLICIUS, an ancient philoſopher, by country a Cilician, was a diſciple of Ammonius, and like him a firm adherer to Paganiſm. He was one of thoſe, who, diſtruſting the ſecurity of their ſituation under the emperor Juſtinian, went with Areobindus to Coſroes king of the Perſians: but, this removal not anſwering their expectations, they returned to Athens, after it had been ſtipulated in a truce between the Perſians and the Romans, A. D. 549, that they ſhould live quietly and ſecurely upon what was their own, and not be compelled by the Chriſtians to depart from the religion of their anceſtors. Simplicius was a profeſſor of the Peripatetic Philoſophy; not, however, as an oppoſer of other ſects, but deſirous to reconcile them all: and hence he is called by a modern (Petrus Peritus), "omnium veterum philoſophorum coagulum." He wrote commentaries upon ſeveral of Ariſtotle's works, which are valuable, not only for the judgement and good ſenſe of Simplicius, which is every where diſplayed, but alſo for

ſome curious fragments of antient philoſophers therein preſerved. But, of all his productions, ſome of which are loſt, at leaſt unpubliſhed, none exceeds his "Commentary upon Epictetus;" concerning which Fabricius declares himſelf perſuaded, that there is nothing in Pagan antiquity better calculated to form the manners, or to give juſter ideas of a Divine Providence. It has been ſeveral times printed in Greek and Latin; at Leyden, 1639, in 4to; at London, in 1670, in 8vo. Monſ. Dacier publiſhed a French tranſlation of it at Paris, 1715, in 12mo; as Dr. George Stanhope had an Engliſh one at London, 1704, in 8vo.

SIMPSON (THOMAS), profeſſor of mathematics in the king's academy at Woolwich, fellow of the Royal ſociety, and member of the royal academy at Stockholm, was born at Market-Boſworth, in Leiceſterſhire, Aug. 20, 1710. His father was a ſtuff-weaver in that town: and, though in tolerable circumſtances, yet, intending to bring up his ſon to his own buſineſs, he took ſo little care of his education, as only to have him taught Engliſh. May, 1724, there happened a great eclipſe of the ſun, which was total in ſeveral parts of England; which phænomenon ſtruck the mind of young Simpſon with a ſtrong curioſity to enter into the reaſon of it, and ſo be able to predict the like ſurpriſing events. It was, however, five or ſix years before he could obtain his deſire, which at length was gratified by the following accident. Being at the houſe of a relation, where he had reſided ſome time, a pedlar came that way, and took a lodging at the ſame houſe. This man, to his profeſſion of an itinerant merchant, had joined the more profitable one of a fortune-teller, which he performed by judicial aſtrology. Every one knows with what regard perſons of ſuch a caſt are treated by the inhabitants of country-villages: it cannot be ſurpriſing, therefore, that an untutored lad of nineteen ſhould look upon this man as a prodigy; and, regarding him in this light, ſhould endeavour to ingratiate himſelf into his favour. He ſucceeded: and the pedlar, intending a journey to Briſtol fair, left in his hands an old edition of Cocker's Arithmetic; to which was ſubjoined a ſhort appendix on Algebra; and a book of Partridge, the almanac-maker, on genitures. Theſe he had peruſed to ſo good purpoſe, during the abſence of his friend, as to excite his amazement upon his return: in conſequence of which he ſet himſelf about erecting a genethliacal type, in order to a preſage of Thomas's future fortune. The poſition of the heavens the wizard having very maturely conſidered, "ſecundum artem," did, with much confidence, pronounce, that "within two years time Simpſon would turn out a greater man than himſelf!"

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It was not long after this, that Simpſon, being pretty well qualified to erect a figure himſelf (for he had taught himſelf to write), did, by the advice of his friend, make an open profeſſion of caſting nativities; whence he derived a pretty pittance, ſo that he quite neglected weaving, and ſoon became the oracle of Boſworth and its environs. Scarcely a courtſhip advanced to a match, or a bargain to a ſale, without previouſly conſulting the infallible Simpſon about the conſequences. Helping folks to ſtolen goods he always declared above his match; and that, as to life and death, he had no power. Together with his aſtrology, he had furniſhed himſelf with enough arithmetic, algebra, and geometry, to qualify him for looking into the Ladies Diary (of which he had afterwards the direction), whereby he came to underſtand, that there was ſtill a higher branch of mathematical knowledge than any he had been yet acquainted with; and this was the method of fluxions. Nevertheleſs, our young analyſt was altogether at a loſs to diſcover any Engliſh author who had written on the ſubject, except Mr. Hayes; and his work, being a folio and then pretty ſcarce, exceeded his ability of purchaſing. However, an acquaintance lent him Stone's Fluxions, which is a tranſlation of De l'Hoſpital's "Analyſe des infinitement-petits:" and by this one book, and his own penetrating talents, he was, as we ſhall preſently ſee, enabled, in a very few years, to compoſe a much more accurate treatiſe on that ſubject than any that had before appeared in our language.

After he had bid adieu to aſtrology and its emoluments, he was driven to hardſhips for the ſubſiſtence of his family; having married a widow with two children, who ſoon brought him two more. He came up to London; and for ſome time wrought at his buſineſs in Spitalfields, and taught mathematics when he had any ſpare time. His induſtry turned to ſo good account, that he went home, and brought up his wife and children to ſettle in London. The number of his ſcholars increaſing, and his abilities becoming in ſome meaſure known to the public, he put forth propoſals for publiſhing, by ſubſcription, "A new Treatiſe of Fluxions, wherein the Direct and Inverſe Method are demonſtrated after a new, clear, and conciſe, manner; with their application to Phyſics and Aſtronomy. Alſo the Doctrine of infinite Series and reverting Series univerſally and amply explained; fluxionary and exponential Equations ſolved, &c." When he firſt propoſed his intentions of publiſhing ſuch a work, he did not know of any Engliſh book founded on the true principles of fluxions, that contained any thing material, eſpecially the practical part; and, though there had been ſome very curious

things done by several learned and ingenious gentlemen, the principles were nevertheless left obscure and defective, and all that had been done by any of them in "infinite Series" very inconsiderable. The book was not published till 1737; the author having been frequently interrupted from furnishing the press so fast as he could have wished, through his unavoidable attention to his pupils for his immediate support. In 1740, he published, "A Treatise on the Nature and Laws of Chance," in 4to; to which are annexed full and clear Investigations of two important Problems added in the second Edition of Mr De Moivre's Book on Chances, and two new Methods for summing of Series." His next performance was, "Essays on several curious and useful subjects in speculative and mixed Mathematics. Dedicated to Francis Blake, Esq; since Fellow of the Royal Society, and his very good Friend and Patron. Printed in the same year 1740," 4to. In 1742, 8vo, "The Doctrine of Annuities and Reversions deduced from general and evident Principles: with useful Tables, shewing the Values of single and joint lives, &c. at different Rates of Interest, &c." This, in 1743, was followed by "An Appendix, containing some Remarks on a late Book on the same subject (by Mr. Abr. De Moivre, F. R. S.) with Answers to some personal and malignant Representations in the Preface thereof." De Moivre never thought fit to reply to it. In 1743, he published also "Mathematical Dissertations on a Variety of Physical and Analytical Subjects," 4to. This work he dedicated to Martin Folkes, esq. president of the royal society. His next book was, "A Treatise of Algebra, wherein the fundamental Principles are fully and clearly demonstrated, and applied to the solution of a variety of Problems." To which he added, "The Construction of a great number of geometrical Problems, with the Method of resolving them numerically." This work was designed for the use of young beginners; inscribed to William Jones, esq. F. R. S. and printed in 1745, 8vo. A new edition appeared in 1755, with additions and improvements. This is dedicated to James earl of Morton, F. R. S. Mr. Jones being dead. "Elements of Geometry, with their application to Mensuration of Superficies and Solids, to the Determination of Maxima and Minima, and to the Construction of a great Variety of Geometrical Problems." First published in 1747, 8vo. A second edition came out in 1760, with large alterations and additions, designed for young beginners; particularly for the gentlemen at the king's academy at Woolwich, and dedicated to Charles Frederick, esq. surveyor-general of the ordnance. In 1748, came out his "Trigonometry, Plane and Spherical, with the Construction and Application of Logarithms," 8vo;

This

This little book contains several things new and useful. "Select Exercises for young proficients in the Mathematics," 8vo, 1752. The dedication is to John Bacon, esq. F. R. S. In 1750, 2 vols. 8vo. "The Doctrine and Application of Fluxions, containing, besides what is common on the Subject, a Number of new Improvements in the Theory, and the Solution of a Variety of new and very interesting Problems, in different branches of the Mathematics." In the preface the author offers this to the world as a new book rather than a second edition of that published in 1737; in which he acknowledges, that, besides press-errors, there are several obscurities and defects, for want of experience, and many of the disadvantages he then laboured under, in his first sally. This work is dedicated to George earl of Macclesfield. His "Miscellaneous Tracts," printed in 1757, 4to, was his last legacy to the public; a most valuable bequest, whether we consider the dignity and importance of the subjects, or his sublime and accurate manner of treating them. These are inscribed to the earl of Macclesfield. Several papers of Mr. Simpson were read at meetings of the Royal Society, and printed in their Transactions: but as most, if not all, of them were afterwards inserted, with alterations or additions, in his printed volumes, it would be needless to take any notice of them here.

From his writings, let us now return to himself. Through the interest and solicitations of William Jones, esq. he was, in 1743, appointed professor of mathematics, then vacant by the death of Mr. Derham, in the King's academy at Woolwich, his warrant bearing date August 25. Not long after, he was chosen a member of the Royal Society. The president and council, in consideration of his very moderate circumstances, were pleased to excuse his admission-fees, and likewise his giving bond for the settled future payments. At the academy he exerted his faculties to the utmost, in instructing the pupils who were the immediate objects of his duty, as well as others whom the superior offices of the ordnance permitted to be boarded and lodged in his house. In his manner of teaching he had a peculiar and happy address, a certain dignity and perspicuity, tempered with such a degree of mildness, as engaged both the attention, esteem, and friendship of his scholars. He had the misfortune to find his health decline, through his close manner of living, and the want of conversing with his friends. His weak constitution of body was ill adapted to the vigour of his mind, having been framed with originally weak nerves. Exercise and a proper regimen were prescribed him, but to little purpose; for he sunk gradually into such a lowness of spirits as often in a manner deprived him of his mental faculties, and at last rendered him incapable of performing

forming his duty, or even of reading the letters of his friends; and so trifling an accident as the dropping of a tea-cup would flurry him as much as if a house had tumbled down. The physicians advised his native air for his recovery; and, Feb. 1761, he set out, with much reluctance (believing he should never return), for Bosworth, along with some relations. The journey fatigued him to such a degree, that, upon his arrival, he betook himself to his chamber, where he grew continually worse and worse to the day of his death, May 14, in his 51st year.

He left a son and a daughter; the former an officer in the royal regiment of artillery. The king, at the instance of lord Ligonier, in consideration of Mr. Simpson's great merits, was pleased to grant a pension to his widow, together with handsome apartments adjoining to the academy; a favour never conferred on any before.

SIMPSON (John, M. A.). He was born near Dumfries, 1677, and educated in the university of Glasgow, where he took his degrees, and was ordained minister at Lismahago, near Hamilton. Thence he was removed to be professor of divinity in Glasgow 1716. In his lectures to his students he denied the doctrine of the Trinity in Unity, which brought upon him the whole vengeance of the Church of Scotland; for he was prosecuted ten years before their judicatures, and afterwards deposed and excommunicated. But the late queen Caroline interested herself so strongly in his favour that a pension equal to his salary was settled upon him for life. He died at Edinburgh, 1744, aged 65.

SIMPSON (Robert, M. D.) He was born at Hamilton 1695, and educated in the university of Glasgow, where he took his degrees in physic, but never succeeded in his profession. His genius lay towards the mathematics and abstruse sciences. The university of Glasgow made choice of him to be their mathematical professor; and he taught the mathematics many years with great reputation. He died at Glasgow, 1765, aged 70. His works are numerous, and all greatly esteemed; particularly his "Euclid," and his "Treatise on Conic Sections."

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